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The following discourse was committed to the press, immediately after it was delivered; and a subscription for the copies of a small impression, was opened at the same time. Contrary to expectation, the number of copies subscribed for, was greater than the number printed. Hence, some of the subscribers, as well as some others, who have since expressed a wish to obtain a copy, have been disappointed. These considerations, together with the importance and general interest of the subject discussed, have determined the editor to give the discourse a place in the Christian Advocate. Those of his readers who may already possess copies, will excuse the appropriation of a few pages to the gratification of others, and to the promotion, it is hoped, of a most important charity.

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THE CHRISTIAN DUTY OF CHRISTIAN WOMEN. *A Discourse, delivered in the Church of Princeton, New Jersey, August 23d, 1825, before the Princeton Female Society, for the Support of a Female School in India. By Ashbel Green, D.D. Published at the request of the Society.*

MARK xiv. 8.—First part.

"She hath done what she could—."

These words are found in the narrative of a very interesting incident, in the life of our blessed Redeemer. Six days before the Jewish Passover at which he entered on his last sufferings, a supper, or festival entertainment, was made for him at Bethany; a village in the environs of Jerusalem, frequently mentioned in the evangelical history, and particularly memorable as the residence of Lazarus, whom he raised from the dead. The supper was made at the house of one Simon, a leper; who, it is highly probable, had been cleansed by the miraculous power of Christ. Lazarus was a guest at this entertainment; which some suppose was made, either wholly or in part, at his expense; and his sisters, Martha and Mary, were both present. With her characteristick activity, Martha served at the supper-table; and Mary, with her wonted reverential love to her Lord and Redeemer, and animated no doubt with the liveliest gratitude for the interposition of his almighty power, in calling her beloved brother from the tomb, gave him, on this occasion, a signal expression of her sense of obligation, and of the high estimation in which she wished that others should hold him. She had made preparation for this expression of her gratitude and love, by procuring an alabaster box of the most costly and fragrant ointment; such as was then used about the persons of individuals the most distinguished by birth or office—that with this she might anoint her benefactor, whom

she also knew to be the long expected Messiah, the Prince of peace. His recumbent attitude, then always in use at the supper table, was peculiarly favourable to her design. Approaching him in this reclining posture, she broke the box of liquid Nard, and poured it, first on his head, and afterwards on his body and his feet. And then, while the house was filled with the odour of the ointment, this holy devoted woman kneeled at the feet of Jesus, and wiped them with the flowing tresses of her hair.

Christian sisters, are you tempted to envy your sister Mary?—To envy the opportunity she had to express, in a most striking and affecting manner, her humble, ardent attachment, to your common and adored Redeemer? Envy not—but imitate her. Opportunities still occur, to express love and gratitude to your unseen Saviour, by acts as acceptable to him as that of Mary was; and which he will, ere long, acknowledge and reward, before the assembled universe.

Who would expect that any disciple of Christ *could* disapprove of such a testimonial of reverence and esteem, as that which he received from the sister of Lazarus? Who would not rather expect, that the whole company would witness it with delight, and applaud the happy ingenuity by which it had been devised, and the lovely enthusiasm—shall I not call it—with which the device was executed? But it was not so. Judas was among the guests. He, it has commonly been believed, had been appointed the purse-bearer of the holy family, from his reputed integrity, care and capacity, in the management of pecuniary concerns. His opinion therefore, on a point of economy, especially when that which might be saved was to be given to the poor, would naturally have much weight with his fellow apostles; knowing too, as they well did, that their Master had never affected worldly honours, nor required any extraordinary expenditure for his own gratification. They therefore joined in the murmuring which began with Judas—Not suspecting that he was hypocrite, thief, and traitor, all in one; and that he only wished that the "three hundred pence," (about fifty dollars of our money) for which "the ointment might have been sold," should have been added to the common stock; that he might carry off a richer prize, when he should abscond with the whole; which it appears he had, about this time, determined to do—Not in the least suspecting any thing of all this, the other disciples were influenced by the suggestions of a base and wicked avarice, to join in the murmur, that there had been, on the part of Mary, a profligate waste of property, which might have been applied to a better purpose.

The whole of this murmuring, Christian friends, both in its origin and tendency, was, in my apprehension, exceedingly like the complaints which we have lately heard from certain quarters, that much money is wasted—is wantonly and foolishly thrown away—in professed attempts to honour Christ, by sending his gospel to the heathen and the Jews.

But the Saviour vindicated Mary, and reproved her calumniators. Her views of duty, dictated by her liberal spirit, and her warm and generous heart, were far more correct than their calculating and cold-blooded reasonings on the subject. The Saviour reminded them, that every duty must have its proper time and place. The poor they would always have with them, and would never be without an opportunity to show them kindness; "but me (said he) ye have not always."—His departure from them was now just at hand, and whatever tokens of their regard he was to receive must be speedily bestowed, or the opportunity for bestowing them

would be past forever. It is not probable, indeed, that Mary, any more than the apostles, had foreseen that Christ, before the expiration of that very week, would suffer the death of crucifixion. It was the ardour of her affectionate reverence for her Lord, which prompted her to do what she had done. But she had done what was right in itself; and the overruling providence of God had so ordered it, that this honourable anointing of the sacred person of the Messiah, should take place immediately before he was cut off—"She hath done, (said he) what she could; she is come aforehand to anoint my body to the burying." As if he had said—"Others are about to insult and despise me, and to put me to an infamous and painful death; but she hath done what she could for my gratification, and to show me honour and respect; and let her not be blamed for this—The anointing of the dead is indeed attended with considerable expense. But would you grudge such an expense to my dead body? My enemies would not permit Mary to do what has occasioned this cost, after my decease; and God hath therefore put it into her heart to anoint me aforehand." Nor did the Saviour content himself, with simply justifying this noble and affectionate expression of Mary's attachment and devotedness. He went farther in his commendation of it than he ever went—so far as we are told—in approving any other act of kindness or respect, that was shown to his person. He declared that wherever his Gospel should be preached in the whole world, and to the end of time, this deed of Mary should be told, as an honourable memorial of her. Accordingly we find, in fact, that although the action is apparently not of the greatest importance, in the history of our Lord, and very many of his own acts, as St. John informs us, are not recorded at all, yet this deed of Mary is circumstantially narrated by three of the evangelists. And it is a delightful thought, that after the lapse of near twenty centuries, and at the distance of half the circumference of the globe from the place where the prediction was uttered, I am, at this moment, contributing my mite, to its verification.

Do we not learn from all this, that when, from real and fervent love to Christ, we do what we can to serve and glorify him, he marks it with the most peculiar approbation, and will confer on it the most distinguished reward?

"She hath done what she could"—It seems to be a legitimate inference from these words, a general proposition which they will fairly support, that Christian women ought to do all that they can, to manifest their love to the Saviour, and their desire to do him honour.—For who will say that others ought not to do as Mary did? Few indeed, it is believed, except avowed infidels, will deny the truth of this doctrine, when proposed in the abstract form in which it is here stated. Yet when we come to examine it in detail, and to apply it to practice, we find that opinion is by no means uniform, even among professing Christians.

We propose, therefore, in the sequel of this discourse, *to endeavour to ascertain and state, what Christian women may do; and what they may not do; in manifesting their love to Christ, and their desire to do him honour.*

It may be proper just to remark, in a preliminary way, that genuine love to Christ, and a rational desire to do him honour, will always manifest themselves in earnest endeavours to render the Redeemer precious in the estimation of others.—In using all proper means to propagate the knowledge of his glorious person; of his excellent doctrines; of his great salvation; of the obligations which sinners owe him; and of the absolute necessity of their embracing for themselves his

offered mercy, as the only sure ground of their hope for eternity. It is by thus doing that we comply with our Lord's own directions on this subject. "Herein (said he) is my Father glorified that ye bear much fruit, so shall ye be my disciples—If ye love me, keep my commandments—Feed my sheep, feed my lambs—Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me." Let it be remembered then, that our Saviour is identified with his religion; and that to love, to promote, or to adorn the religion of Christ, is to express love to himself, and to honour him before the world. Our representations and language, in the discussion before us, will be in conformity with this remark.

In prosecuting our purpose, as already stated, we may find it advantageous to consider—

I. The negative part of our subject; namely, what Christian women may not do, in manifesting their love to their Saviour, and their desire to do him honour.

It is plainly intimated in the text, that Mary's efforts to honour her Redeemer, were limited. When it is said, "she hath done what she could," the implication is obvious, that she would have done more, if more had been in her power—if propriety would have permitted, or if means and opportunity had not been wanting. By what circumstances and considerations, then, were her efforts limited? *In the first place*, I answer—by the bounds prescribed to her by her sex itself. Happy is that woman who always finds that she *cannot* do, what it is improper for her to do *as a woman;* whose whole mind and feelings are so set against whatever misbecomes her, that she experiences a fortunate incapacity to attempt it. The Saviour, to whom Christian women are to manifest their attachment, is their Creator and Lord. He framed them with that shrinking delicacy of temperament and feeling, which is one of their best distinctions, which renders them amiable, and which, while it unfits them for command, and subjects them, in a degree, to the rougher sex, gives them, at the same time, an appropriate and very powerful influence. It was therefore not to be expected, that he who formed them with this natural and retiring modesty, and under a qualified subjection to man, would ever require, or even permit them, to do any thing in violation of his own order; and least of all that he would permit this, in his own immediate service. Hence I apprehend it is, that we find in the New Testament, such texts as the following—1 Tim. ii. 11—14. "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." Again, 1 Cor. xiv. 34, 35. "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church."

The same apostle, who, under the unerring guidance of Divine inspiration, delivered these plain and positive injunctions, has also said—1 Cor. xi. 5. "Every woman that prayeth, or prophesieth, with her head uncovered, dishonoureth her head; for that is even all one as if she were shaven." Here, unquestionably, is a direction how women ought to appear and act, when speaking in a publick Christian assembly; for the connexion of the passage shows clearly, that it is of such an assembly that the apostle is here treating. This latter direction, therefore, has the appearance of militating pointedly with the

texts before recited; and as we know that inspired truth can never contradict, or be inconsistent with itself, it becomes a serious question—how is this apparent inconsistency to be cleared up? We answer, that in our apprehension it can be done in one way only; but in that way, easily and perfectly. Let it be carefully observed then, that during the period of miraculous endowments, under the Gospel dispensation, as well as under that of Moses, the gift of supernatural inspiration was sometimes conferred on women, as well as on men. We are told expressly, that Philip the Evangelist "had four daughters, virgins, that did prophesy." Now, in the last quoted passage, the apostle is plainly speaking of women under supernatural inspiration; but in the other passages, of women under no such inspiration. It appears, therefore, that by a miraculous gift, the great Head and lawgiver of the church, took the case of the women on whom he bestowed that gift out of the general rule; and authorized them to utter, even in publick assemblies, what his own Spirit dictated at the time. But on all other and ordinary occasions—to which our first quotations refer—they are absolutely required not to speak, but to keep silence in the churches. It is also worthy of special remark, that even when divinely authorized to speak, they were still commanded to be covered; as indicative of a delicate reserve, and as recognising a state of subjection. The explanation here given, as it seems indispensable to the reconciling of one part of Holy Writ with another, so it will be found to be countenanced and warranted, by the context of the passages we have recited. But as we assuredly believe, that miraculous inspiration has long since ceased in the Christian church, no such excepted cases as those we have mentioned, can any longer occur. The general rule, therefore, laid down by the Spirit of Christ, speaking by the mouth of St. Paul, is now in force, without an exception. Women are, in no case, to be publick preachers and teachers, in assemblies promiscuously composed of the two sexes. —This is explicitly and pointedly prohibited. Here, then, is one thing that Christian women may *not* do, in their endeavours to promote and extend the religion of Christ. And I am well assured, that in making the statement you have just heard, all that I have said, accords as fully with the views, wishes and feelings of that Society at whose request, and in whose behalf, I now speak, as it does with the spirit and injunctions of Sacred Scripture.

2. The endeavours of Christian women to promote and extend the religion of Christ, must be limited by a due regard to the means they may have at command, and the opportunities which may offer for the purpose. This indeed is a rule of duty which, taken at large, is as applicable to men as to women.—The efforts of all to do good, must be bounded by their means and opportunities. But there is a *special* application of the rule to the female sex, which ought to be distinctly noticed and carefully regarded. Their means of contributing both to publick and private charities, must frequently be derived from the other sex. What they give must often come from the purses of their husbands, fathers, brothers, or other near kindred, or particular friends; and they certainly, in all such cases, ought to be consulted, and to determine on the amount of charity which, in any given instance, it is proper to bestow—unless indeed a general discretion has been previously allowed.

Sometimes, we know, the case is otherwise. In a number of instances, women have property of their own, entirely free from any foreign control; and then their duty, as to charitable donations, is clearly under no other restriction, than that which

is common to them with men; and this seems to have been the case with her to whom our text refers. We are not, indeed, expressly told that such was the fact. But the circumstances which are narrated appear to indicate, that what she did was unlooked for by the whole company, except by Him who knew all things—that neither Lazarus nor Martha was acquainted with their sister's design, till it was executed. If this were so, the expensive purchase which Mary had made, was probably made from her separate and independent part of the family estate; or from her own earnings. Be this as it might, it is an obvious duty for every Christian woman to submit to her relatives, implicitly, the disposition of their own property; after laying before them, as she lawfully may, the considerations and motives which influence her own mind in favour of a contemplated charity.

I cannot, however, forbear to mention here, that it is a noble expression of Christian benevolence, which is now witnessed in various parts of our country, where pious and publick spirited females cheerfully sacrifice superfluous expense in dress or equipage; and others as cheerfully labour with their own hands, in forming garments, or in making for sale to the rich, certain articles of taste or ornament; and both classes put the proceeds of the whole into the treasury of the Lord; —to extend, in various ways, the inestimable blessings of his precious Gospel. These sacrifices and labours, when kept within any moderate bounds, are by no means to be considered as violations of female duty;—and those who endeavour harshly to restrain them, or to discourage them by ridicule and banter, act a part, to which we give only its proper character, when we say that it is, at once, unmanly, base and wicked.

On the circumstance, that the opportunities which women have to do good are more circumscribed than those of men, we only remark in general, that as we can easily see that the propriety of what was done by her to whom the text relates, depended much, not only on the known character of the Saviour, but on what she did being done at the house of a friend, and in the presence of her own family and of many other witnesses; so Christian women now, ought to be sensible, that they can seldom be required to expose their persons to insult, or their characters to unfavourable imputations, by any enterprises or errands of benevolence; or by any exertions to propagate the Gospel. I will not indeed say, that there may not be some extraordinary occasions, on which it may be their duty to put both safety and reputation at considerable risk. But all such cases must be clearly and strongly marked. Duty, in general, will consist, in submitting to the allotments of God's providence, in all the circumstances of our character and state; and not in disregarding his order, by an indiscreet attempt to render services, beyond the limits which he has prescribed.

Let us now consider, more directly,

II. What Christian women may properly do, as a manifestation of their love to their Saviour, or for the promotion or extension of his religion.

Here we might say, summarily and at once, that women may and ought to do, in the service of their Saviour, whatever is not prohibited in the exceptions and restrictions that have been specified—That, with these exceptions and restrictions, their moral and religious duties, are, in all respects, the same as those of men: and this is unquestionably the general truth, in regard to this subject, which ought to be remembered and acted on. But questions sometimes arise, as to the particular acts that ought, or that ought not, to be considered as

exceptions and restrictions: and it may also be of use a little to explain and inculcate, as well as to enumerate, female duties. We therefore proceed to state,

First, that Christian women should be very sensible that the religion of their Saviour is greatly adorned, and sometimes directly promoted, by an exemplary discharge of all the customary duties of life; and by sustaining all its relations in the most praiseworthy manner. It is creditable, in a very high degree, to evangelical piety, when the world itself is constrained to confess, that its professors are more exact and active in fulfilling all social and relative obligations, and are more amiable and exemplary in their whole deportment, than those who are destitute of religion. Perhaps it belongs to women to prove the truth of this observation, more frequently and strikingly than can be done by men. The apostle Peter says—"If any obey not the word, they may, without the word, be won by the conversation of the wives, when they behold your chaste conversation, coupled with fear." It should, therefore, never be forgotten, that Christian women ought practically to demonstrate, that the influence of their religion has rendered them better wives, better mothers, better daughters, better sisters, better neighbours, and better friends, than they would otherwise be; and more active, punctual, conscientious, and persevering, in the discharge of all the ordinary duties of life—That although they cannot sacrifice their allegiance to their Saviour to any worldly consideration whatsoever, yet only allow them to maintain that allegiance unimpaired, and you shall find them ready to make any other sacrifice to which they may be called.

2. It is one of the peculiar and most important duties of Christian women, to instruct and pray with children, and to endeavour to form their tender minds to piety, intelligence, and virtue. Here is a wide and fertile field for their appropriate labours, in the service and for the honour of their Redeemer. The earliest years of children are usually and necessarily past, almost wholly, under female care; and it is much earlier than is commonly supposed, that their minds and moral feelings take a cast, which is often as lasting as life. Of what inconceivable importance is it then, that this first moulding of the mind and heart should be favourably made; and that mothers should know and remember that if *so* made, it must commonly be made by them. They have the capacity of mingling, as it were, their own souls with the souls of their children—of breathing into them, with a maternal tenderness and sympathy for which there can be no substitute, those sentiments of filial reverence for their Creator and Redeemer, and of veneration for all that is holy and lovely in the religion of the Gospel, which, under the Divine blessing, may become, and do often in fact become, the germs of early and vital godliness.

By pious mothers, chiefly, must children be taught to use, and to use properly, those little forms of devotion, in which they may lisp their petitions and thanksgivings to God; and those hymns and spiritual songs, by which "out of the mouths of babes and sucklings," the Saviour's praise is "perfected;" and to become familiar with those Scripture narratives, with which nearly the whole of sacred story is connected; and by which the fundamental doctrines of revealed truth may be taught and inculcated. By the prayers of pious mothers, must their dear offspring be commended to the providential care and effectual grace of God, with that frequency and fervour, to which the most favourable answer may reasonably be expected; and to which such an answer has often been most remarkably returned.

But I cannot pretend to detail all that pious and intelligent mothers may do—and that pious sisters, who will act a mother's part, may sometimes do—to train the infant mind to heavenly aspirings, and to the love of virtuous action. Point me to an instance of very early and eminent piety, which might not be clearly traced to this source, and you will show me such an instance as my reading and observation hitherto, have never furnished.

Nor does maternal influence, in favour of piety and virtue, terminate with the infant, or early years of children. A mother's influence is of the utmost consequence—very often it is greater than any other influence—through the whole of youth, and even to a more advanced age. The young man, or young woman, on whom the counsels, prayers, and tears of a pious mother have lost their commanding effect, has indeed reached the threshold of hopeless perdition.

I have spoken of early religion, but in reading the history of the church, both by inspired and uninspired penmen, it is worthy of remark, how often the matured and eminent religion of the most distinguished men, and all their extensive usefulness, has been plainly, and sometimes confessedly, the fruit and product of a mother's goodness and care, early begun and long continued. Nor is this wonderful. Roman virtue and ambition, was often traceable to the same powerfully operative cause; and its effects in the production of modern sages and heroes, has sometimes been equally conspicuous. To the *nursery*, Christian friends—to the nursery, both the Church and the State must look, for their best support; for those who are destined to become their firmest pillars, and their brightest ornaments.

Allow the speaker to say, before leaving this part of his subject, that the leading ideas which have just been thrown out, were those which induced him to take the early and zealous part which he has taken, in recommending the institution of such Societies, as that at whose instance he now addresses you.

The influence of the sex is, and ought to be, great, in ways almost innumerable. But their agency, in first forming the minds and habits of children and youth, is, and must be, nearly exclusive. Till the women of India, therefore, are raised from that state of ignorance and degradation, in which they have been sunk for ages past, the diffusion of Christianity in that country cannot be general and lasting. To produce this effect, we must—at least till the time shall arrive when "a nation shall be born in a day"—look for a generation to arise, which well instructed Christian mothers shall have helped to form, and on which well informed Christian women, shall exert all their natural and incalculable influence.

3. Christian women may show their love to the Saviour, and promote his cause, in a variety of instances of a private nature, at which we can do little more than glance. They may devise, and suggest, and recommend schemes of benevolence and piety, the execution of which must chiefly be left to men.—Having as deep an interest as the other sex, in the proper choice, settlement, and support of a minister of the gospel, and in all the concerns of a Christian church and congregation, it is reasonable, that on these subjects their opinions and wishes should be regarded, and that, with modesty and discretion, they should be made known to those, on whom the active ordering of such concerns must ultimately depend.—There seems to be no reasonable doubt, that it was the office of the deaconnesses—for such a description of females there certainly was—in the primitive church, to distribute Christian charities, in a discreet and beneficial manner; to visit, instruct, and console the poor, the

sick, and the afflicted; to converse in private with all who might seek their counsel on the concerns of their souls; and especially with persons of their own sex, in cases in which a community of sex might invite to an increased freedom of communication. There is no evidence that these deaconnesses were ever formally or officially appointed. Their services seem to have been perfectly voluntary at first, and afterwards, when found to be useful, to have received the encouragement and approbation of the apostles, and other ministers of the church. In all these ways, then, the door of duty is as fully open to the Christian women of this age, as to those in the days of the apostles. And as there are some with us who are willing to enter upon, and to perform to a considerable extent, the services that have been specified, so would to God, that their number were increased a hundredfold.

Here too we must mention those kind and gratifying attentions, and some most substantial services, which Christian women may privately render to Missionaries, and to the Ministers of Christ in general. Holy women "ministered of their substance" to their Saviour, in the days of his flesh. Our text itself, is but the record of one such illustrious instance. And the apostle Paul had been deeply indebted, for personal kindnesses and services, to another Mary. "Greet Mary (said he) who bestowed much labour on us." The Missionaries of the present day, owe a large part of their comforts to their Christian sisters. And the settled pastors in nearly all our churches, would, I am confident, be ready to testify, that the kind services and attentions which they and their families receive, from the pious women of their several charges, are among the greatest and most grateful alleviations of the anxious cares, and laborious exertions, of their arduous office—endearing their people to them exceedingly, and rendering them doubly willing to spend and be spent in their service. These things are good and acceptable to God; and in these, let women, who love their Saviour, be careful to abound.

4. Christian women, who are engaged in the teaching of children and youth, may express their love to their Saviour, and manifest a commendable zeal in his service, by the instruction of those committed to their care, in the elementary principles of revealed truth; by endeavouring to impress that truth on the hearts and consciences of their tender charge; and by constantly imploring for them, in earnest prayer, the special blessing of God their Heavenly Father. That these are duties proper for female teachers, is as clear as that it is right for them to be teachers at all. For no instruction is so important as that which relates to our eternal well being; and which therefore ought never to be omitted, by those to whom the education of youth is entrusted. The schools of female teachers, moreover, are wholly composed, either of youth of their own sex, or of those of the other who are but little advanced beyond the age of infancy. Blessed be God, the duty here contemplated, has, we have reason to believe, been more frequently and carefully performed of late, than at some former periods. Schools under female instruction, have been opened and closed with prayer; and in them religious knowledge has been acquired, and religious duty inculcated, in the whole course of a useful and ornamental education.

But what shall we say of Sabbath Schools? We say, without reserve, that they appear to be among the happiest devices of Christian ingenuity, in an age of Christian enterprise, for carrying instruction and piety into the families of the poor, the ignorant and the vicious; and of

thus extending the blessings of the Gospel to a very large portion of every community, which had before, even in Christian lands, been almost entirely neglected. In the instruction of these schools, pious and benevolent females, without any other earthly reward than that which they find in doing good, have taken a most active and efficient part. In some regular Christian congregations, as well as in other places, they are the only instructers of these schools; and in every place, so far as my knowledge extends, their exertions have kept full pace with those of their fellow labourers, of the other sex; and in certain places, have far outgone them. God has remarkably smiled on those concerned in this blessed work. Numbers of them have been visited with his special grace, and been added to his church on earth—with numbers of those in whose conversion their labours have been instrumental: and doubtless it will be with peculiar delight, that the teachers and the taught will meet, and rejoice together, in the church triumphant above. Let every Christian woman be, as far as she can, the patroness and promoter of Sabbath Schools.

5. Christian women may manifest their love to their Saviour, to his cause, and to communion with himself, by associations for prayer among themselves; and by keeping up the worship of God in their households, in the absence of a male head of the family. We have not time for extended argument, on the propriety of what is here stated as female duty. We only remark, that it interferes in no respect, with what has been shown to be divinely prohibited. The supposition is, that in female prayer meetings, women *only* meet with women. In the devotional exercises carried on in such circumstances, there is surely no ground for the charge of arrogant assumption, or of any trespass on female decorum. Why then should any object to this sacred communion of sisterhood, in which devout women mingle their prayers and their praises—their prayers for each other, for their husbands, for their children, and for the church of God? Verily, we believe that these female offerings come up as sweet incense, before the throne of a prayer-hearing God; and that often, in the most signal manner, he returns to the offerers answers of peace.

In the absence of a husband, the wife becomes the head of the family, and ought to maintain family prayer. Let her do it without a form, if she can do it thus, with freedom; but let her not scruple to use a form, rather than to omit the duty.—Spirit of my sainted mother! If I shall be so happy as to join thee in thy celestial abode, shall I not thank thee there, for the family prayers which in my early years, and in the absence of a praying father, I heard from thy hallowed lips! Well may I recommend what I know to be practicable—what I know to be profitable.—The obligation to pray with their households is statedly incumbent on widows, unless a pious son, or other inmate, will assume the service.

Christian women too, especially if they have prayerless husbands, ought frequently to pray with their children, by themselves apart. That husband must be without feeling, as well as without religion, who would not rather rejoice at this, than regard it with displeasure.

6. Christian women may testify their love to their Saviour, and their desire to extend the benefits of his redemption, by taking part, in a variety of ways, in missionary concerns. "Have we not power (says St. Paul) to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord and Cephas." Here, we believe, is a complete scriptural warrant, for missionaries to be attended by their wives. Some of the apostles—the

original and inspired missionaries—were plainly so attended. Nor, when missionaries go forth by families, or companies, is there any transgression of female delicacy or decorum, if unmarried women accompany them. Often they are still under the guardianship of fathers, or brothers, and always under the protection of men of the fairest and purest character. The services of unmarried women may be, as they have often been, of the very highest importance, in missionary operations.

At home, Christian women may, with entire propriety, not only contribute to missionary funds, when founded by others, but form associations of their own, for raising funds, to be appropriated by themselves, to such objects as they may find themselves most disposed to favour. To deny them this privilege, would be to manifest such injustice as requires no words to expose.

Even Female Missionary Societies have been formed in our country, and conducted with unimpeachable propriety and undeniable utility. While *so* conducted, who will censure them? Who will not rather countenance them, and bid them God speed? By the intervention and aid of ministers of the Gospel, and of pious and discreet laymen, their missionaries may be selected, and missionary services may be assigned and inspected, without any trespass on the rights of men, or the delicacy of women.

7. Bible Societies, Tract Societies, Education Societies, Jews Societies, Charity Schools, Orphan Asylums, Widows' Asylums, and all institutions of a similar character to these, present to Christian women objects and opportunities for manifesting their love to their Saviour and his cause, which they may seize and improve, with the greatest freedom and advantage. And truly they have, in our day, seized and improved them, with an activity, and to an extent, which are worthy of the highest praise. In several instances, within the knowledge of the speaker, the energy, perseverance, and success of Christian women, in cultivating these fields of pious usefulness, have reproved the more sluggish efforts of men. It was reserved for the age in which we live, and it is among the indications, as we hope, of a better age approaching, that female agency should be called on, to take part in almost every plan and effort for extending the Gospel, or for abating the sufferings, or meliorating the condition of mankind. The effect has been wonderful; and it seems scarcely less wonderful, that such efficient aid was never brought into action before.

But among all the benevolent associations that have been mentioned, and to which it seems as if every one who loves either God or man, must cordially wish success, there is not one, that is, in my view, more worthy of the special attention of Christian women—not one that more appropriately belongs to them—than such societies, as that whose anniversary we this day celebrate. Consider its object. It is to deliver one half of the human species, in the most populous region of the earth, from a state of the deepest and most complete abjection.—From a state which exhibits them as mere animals; not worthy to be considered as reasonable and immortal beings; not the fit subjects of intellectual improvement, and of religious happiness and hope; not the companions of men, on the footing of intelligence, or of any approximation to equality; but only as his slaves, and the instruments—but I cannot proceed in the description of their state. It is not of a nature to be described before this audience; nor even to be thought on by one's self, but at the expense of every species of painful and sickening emotions. I solemnly ask then, if there can be a louder

call for humane, for benevolent, for Christian exertion, from every one in whose bosom the feelings of humanity, benevolence, and Christian compassion, are not "twice dead, plucked up by the roots"—than that which is here made, to lend a helping hand, in lifting up these millions on millions of the human family, from this state of absolute bestial ignorance, degradation and servility, to a state of rationality, intelligence, happiness, dignity, and the hope of heaven? And if this may be asked of every man, who has the soul of a man, what shall be said to women, to Christian women, in behalf of their own sex; whose feelings they must best know, and in whose wretchedness and sorrows they can best sympathize? Do they occupy themselves in other works of kindness and charity? And can they neglect this? Ought not this to be their peculiar, their favourite object? Ought not the women of the whole civilized world, to make common cause, in rescuing more than one half of their common nature, from the condition of brutes? Ought not all *Christian* women to do this? Yes, they ought —and bear with me, if you cannot think and feel as I do, when I say that I have wondered, and do wonder, that the known condition of women in India, and in other regions where Heathenism and Mahomedanism prevail, has not operated with an electrick force, on the whole enlightened part—and especially on the Christian part—of the sex, to rouse them to the most vigorous action, and to unite them in a concentration of effort, to bring out female nature from this horrible abyss of reproach and infamy; and to raise it to the standing for which it was formed and intended by the Great Author of our being. Heathens and Mahomedans all together, male as well as female, are, we know, in a state of awful ignorance and wretchedness: but there is a *speciality* in the case of women among them; and it is of this I am now speaking—Women are debased far below their lords and masters, who are themselves debased. They are, of wretched and degraded tyrants, the more wretched and degraded slaves and drudges; or the mere instruments of their base sensuality. In the *deep* of Heathen and Mahomedan abominations, there is "a lower deep;" and there it is, that the whole female sex with them is found. Thanks to God, that those who are trying to bring them relief, have some encouraging indications of success. A considerable number of the poor natives of India, have surrendered their female children for education, to the thrice blessed missionaries; to the heavenly minded men and women who began, and who are still engaged in this Godlike work, of restoring them to the rights of human nature, and the prospect of eternal felicity. To have made this good beginning, is to have done much. Let but the happy effects of female education be once visible, although it be on a small scale—let but a few well educated females, from among the lower casts in India, go forth into life, and make their superiority to degraded men, as well as to degraded women, to be seen and felt—the certain consequence will be, that the desire of female education will become general and ardent; and the great object in view, will be in a train to be reached, as speedily as the nature of the case will permit. To furnish these specimens of well educated women—and we hope they will be Christian women too—in the various parts of India, will indeed require funds and exertions, a thousand times greater than any of which at present we have the knowledge. But still, the work has been commenced, and is in progress; and we believe it to be God's work, and that, under his smiles and benediction, it will go on and prosper.

Thus, my respected female friends, I have endeavoured to perform, in the best manner I could, the service to which you have called me on this occasion. It is a time at which, as has been said, women are taking part in almost all that is done, in the holy cause of religion and humanity. For this, you suffer unsparing censure from some of my sex, and from some of your own. By this censure, some among you have been intimidated; and others, I question not, have been made honestly to doubt, in what manner they ought to act. Instead, therefore, of confining myself, in this service, to a single point, or of indulging in general declamation, I have rather chosen to show, as far as my limits and my ability would permit, what Christian women may do, and what they may not do, in expressing their love to the Saviour, and manifesting their desire to promote his religion. The sneer of the infidel we look for, and are prepared to disregard it; but *what is Christian duty*, is for us a most serious inquiry. In pursuing this inquiry, I have taken the word of God for my guide—In its letter, where I found its letter explicit; and in its spirit, as far as I could ascertain that spirit, in all that I have said.

As to the special purpose for which your association has been formed, I shall add but little, to what you have already heard. It is your high praise, that while too many have been, and still are, negligent of their duty, and as it seems to me, sealed up in apathy and stupor, in regard to the great object of your society—you, like Mary, have done what you could. Go on, Christian sisters. "Be not weary in well doing, for in due time you shall reap, if you faint not." Often think of the number of immortal souls, that are every day and every hour passing into eternity, from the multitudinous population of India—vicious, polluted throughout, and totally ignorant of that Saviour, whose blood alone "cleanseth from all sin." Often think on your special obligations to "God who hath called you unto his kingdom and glory." Often think on the distinguishing and merciful allotment of his providence, in giving you birth and education, in a Christian, instead of a heathen or Mahomedan land. And while you perceive, as you cannot fail to perceive, that women have a peculiar interest in the propagation of revealed truth—since the influence of that alone has ever raised them to their proper rank in society, and sustained them in it—feel that you are under peculiar obligations to extend the knowledge of that truth, by all the means in your power; to extend it for the benefit of all, but especially for the benefit, both temporal and eternal, of your own sex. Never was there greater encouragement to proceed with animation and energy in a good work, than that which you have already received. The cheering intelligence has reached you, within the year past, that on the schools of Ceylon, the very schools to which you afford your aid, God has most remarkably poured out his Holy Spirit. Under his sacred influence, those schools have become Bochims and Bethels—places of weeping and houses of prayer; houses in which daughters, as well as sons, have, we trust, been born to God and glory. In this most joyous event, remember that your prayers, and your alms, have had a happy instrumentality. Go on, then, to pray earnestly and to give cheerfully, for God is with you: and before the throne of God and of the Lamb, many of the female children of India, shall yet meet you, and bless you, and rejoice with you, through eternal ages.

Men and brethren, who hear me on this occasion. Be reminded that there is a divine injunction laid on

us, in relation to the subject which has now been discussed. The apostle Paul, speaking as he was moved by the Holy Ghost, has said—"Help those women that laboured with me in the Gospel." Yes, it is the sacred duty of us all, to help these female gospel labourers; to help them with our countenance and encouragement; with our prayers and our purses; with every aid and every facility which we can afford them, in their benevolent exertions. For whom do they labour? Not more for themselves than for us. Nay, in many of these pious labours, they are directly helping us; they are taking a part of that burden on themselves, which used to be borne by us alone.—They are doing for us, generously and nobly, a part of our special business. And shall there be a creature in the form of a man, so much without the spirit of a man, as to hinder, and not help them, while thus employed—to mock them with laughter or ridicule, or even to treat them with a cold and discouraging neglect? Such a being, I trust there is not in this assembly. Ah! my brethren, the hour is not far distant, when to have helped the cause of God and Christ, in this dark and perishing world,—to have helped this sacred cause but in a feeble, if it has been in an upright manner—will avail us infinitely more, than to have received the proudest distinctions which the world can confer.

And now—hearers of all descriptions—I call on you to help these women, on the present occasion, by a liberal contribution to their funds. But think not that I am going to address you, for this purpose, in the language and tone of a mendicant. I read no such address, no such language, in my Bible. Paul indeed, sometimes appealed earnestly to the liberality of the primitive churches, and sometimes warmly commended them for it. But he never presented himself before them in the character and style of a beggar. No. But he directed Timothy to "charge them that are rich in this world—to be rich in good works, ready to distribute, willing to communicate." And a greater than Paul, commended the two mites of a poor widow, cast into the treasury of the Lord, beyond all the offerings of the rich.—Therefore, men and brethren, it is in the name of the Lord, unworthy as I am, that I come to you; and I deliver to you his *charge*, and not my own, that, for his sake, and for your own sakes, you help these women who labour in the gospel. I tell you in his name, that the day is coming that will call you to account before Him, as the Judge of quick and dead, for the manner in which you shall have disposed of all your property.—The day when what you shall now give, if you give it from right motives, will afford you more pleasure, than all that you ever spent in luxury and show, and superfluous personal gratification. Give then from a pure, a noble, a truly benevolent desire to do good. Give thus, I repeat it, for your own sakes, and for the sake of your Saviour's precious cause, and as you will wish to have done, when he shall say to those on his right hand—O! may you and I be there—"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: Naked and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me—Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me—Enter ye into the joy of your Lord."—Amen.

THE VOICE OF THE NEW YEAR.

We think the following extract from the expository works of Archbishop Leighton, may, with peculiar propriety, receive the title we have placed at the head of this article.

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1 PETER, iv. 3.

"For the time past of our life may suffice us, to have wrought the will of the Gentiles."

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The past may suffice; there is a figure in that,* meaning much more than the words express: It is *enough*, Oh! *too much*, to have lived, so long, so miserable a life.

Now, says the Christian, "Oh! corrupt lusts and deluding world! look for no more, I have served you *too long*. The rest, whatsoever it is, must be to my Lord; to live to him by whom I live; and ashamed and grieved I am, I was so long in beginning. So much past,—it may be the most of my short race past,—before I took notice of God, or looked towards him. Oh! how have I lost, and worse than lost, all my by-past days? Now, had I the advantages and abilities of many men, and were I to live many ages, all should be to live to my God and honour him. And what strength I have, and what time I shall have, through his grace, shall be wholly his." And when any Christian hath thus resolved, his intended life being so imperfect, and the time so short, the poorness of the offer would break his heart, were there not an eternity before him, wherein he shall live to his God, and in him, without blemish and without end.

Spiritual things being once discerned by a spiritual light, the whole soul is carried after them; and the ways of holiness are never truly sweet till they be thoroughly embraced, with a full renunciation of all that is contrary to them.

All his former ways of wandering from God are very hateful to a Christian, who is indeed returned and brought home; and those most of all hateful, wherein he hath most wandered and most delighted. A sight of Christ gains the heart, makes it break from all entanglements of its own lusts, and of the profane world about it. And these are the two things the apostle here aims at, exhorting Christians to the study of newness of life, and showing the necessity of it. He intimates that they cannot be Christians without it; he opposes their new estate and engagement, to the old customs of their former condition, and to the continuing custom and conceit of the ungodly world; that against both they may maintain that rank and dignity to which now they are called, and, in a holy disdain of both, walk as the redeemed of the Lord. Their own former custom he speaks to, ver. ii. iii. and to the custom and opinion of the world, ver. iv. and both these will set strong upon a man, especially while he is yet weak, and newly entered into that new estate.

1. His old acquaintance, his wonted lusts, will not fail to bestir themselves, to accost him in their most obliging familiar way, and represent their long continued friendship. But the Christian, following the principles of his new being, will not entertain any long discourse with them, but cut them short; tell them that the change he hath made he avows, and finds it so happy, that these former delights may put off hopes of regaining him. No, though they dress themselves in their best array, and put on all their ornaments, and say, in the known word of a certain courtesan, *I am the same I was*, the Christian will answer, as she was answered, *but I am not the same I was.* And not only thus will he turn off the plea of former acquaintance that sin makes, but turn it back upon it, as, in his present thoughts, making much against it. "The longer I was so deluded, the more reason now that I be wiser; the more time so misspent, the more pressing necessity of redeeming it. Oh! I have too long lived in that vile slavery. All was but husks I fed on; *I was laying out my money for that which was no bread, and my labour for that which satisfied not*, Isa. lv. ii. Now I am on the pursuit of a good that I am sure will satisfy, will fill the largest desires of my soul; and shall I be sparing and slack, or shall any thing call me off from it? Let it not be. I that took so much pains, early and late, to *serve* and *sacrifice* to so base a god; shall I not now *live* more to my new *Lord*, the *living God*, and sacrifice my time and strength, and my whole self, to him?"

And this is still the regret of the sensible Christian, that he cannot attain to that unwearied diligence, and that strong bent of affection, in seeking communion with God, and living to him, that sometimes he had for the service of sin; he wonders that it should be thus with him, not to equal that which it were so reasonable that he should so far exceed.

It is, beyond expression, a thing to be lamented, that so small a number of men regard God, the author of their being, that so few *live to Him in whom they live;* returning that being and life they have, and all their enjoyments, as is due, to him from whom they all flow. And then,

* Called in the schools, *Liptote.*

how pitiful is it, that the small number that is thus minded, minds it so remissly and coldly, and is so far outstripped by the *children of this world*, that they follow painted follies and lies with more eagerness and industry, than the *children of wisdom* do that certain and solid blessedness that they seek after.* Strange! that men should do so much violence one to another, and to themselves in body and mind, for trifles and chaff! and that there is so little to be found of that allowed and commanded *violence, for a kingdom*, and *such a kingdom that cannot be moved*, Heb. xii. 28; a word too high for all the monarchies under the sun.

And, should not our diligence and violence in this so worthy a design be so much the greater, the later we begin to pursue it? They tell it of Cæsar, that when he passed into Spain, meeting there with Alexander's statue, it occasioned him to weep, considering that he was up so much more early, having performed so many conquests in those years, wherein he thought he himself had done nothing, and was but yet beginning. Truly it will be a sad thought, to a really renewed mind, to look back on the flower of youth and strength as lost in vanity; if not in gross profaneness, yet in self-serving and self-pleasing, and in ignorance and neglect of God. And perceiving their few years so far spent ere they set out, they will account days precious, and make the more haste, and desire, with holy David, *enlarged hearts to run the way of God's commandments*, Psal. cxix. 32. They will study to live much in a little time; and, having lived all the past time to no purpose, will be sensible they have none now to spare upon the lusts and ways of the flesh, and vain societies and visits: Yea, they will be redeeming all they can even from their necessary affairs, for that which is more necessary than all other necessities, *that one thing needful*, to learn the will of our God, and live to it; this is our business, our *high calling*, the main and most excellent of all our employments.

Not that we are to cast off our particular callings, or omit due diligence in them; for that will prove a snare, and involve a person in things more opposite to godliness. But certainly this *living to God* requires, 1. A fit measuring of thy own ability for affairs, and, as far as thou canst choose, fitting thy load to thy shoulders, not surcharging thyself with it. An excessive burden of businesses, either by the greatness or multitude of them, will not fail to entangle thee, and depress thy mind; and will hold it so down, that thou shalt not find it possible to walk upright and look upwards, with that freedom and frequency that becomes heirs of heaven.

2. The measure of thy affairs being adapted, look to thy affection in them, that it be regulated too. Thy heart may be engaged in thy little business as much, if thou watch it not, as in many and great affairs. A man may drown in a little brook or pool, as well as in a great river, if he be down and plunge himself into it, and put his head under water. Some care thou must have, that thou mayest not care; these things are thorns indeed; thou must make a hedge of them, to keep out those temptations that accompany sloth, and extreme want there waits on it: But let them be the hedge; suffer them not to grow within the garden: *Though they increase, set not thy heart on them*, nor set them in thy heart. That place is due to another, is made to be the garden of thy beloved Lord; made for the best plants and flowers; and there they ought to grow, the love of God, and faith, and meekness, and the other fragrant graces of the Spirit. And know that this is no common nor easy matter, to keep the heart disengaged in the midst of affairs, that still it be reserved for Him whose right it is.

3. Not only labour to keep thy mind spiritual in itself, but by it put a spiritual stamp even upon thy temporal employments; and so thou shalt live to God, not only without prejudice of thy calling, but even in it, and shalt converse with him in thy shop, or in the field, or in thy journey, doing all in obedience to him, and offering all, and thyself withal, as a sacrifice to him: Thou still with him, and he still with thee, in all. This is to live to the will of God indeed, to follow his direction, and intend his glory in all. Thus the wife, in the very oversight of her house, and the husband, in his affairs abroad, may be living to God, raising their low employments to a high quality this way, "Lord, even this mean work I do for thee, complying with thy will, who hast put me in this station, and given me this task; *thy will be done.* Lord, I offer up even this work to thee, accept of me, and of my desire to obey thee in all." And as in their work, so in their refreshments and rest, such Christians pursue all for him, *whether they eat or drink*, doing all for this reason, because it is his will; and for this end, that he may have *glory*; bending the use of all their strength, and all his mercies, that way; setting this mark on all their designs and ways, *this for the glory of my God, and this further for his glory*, 1 Cor. x. 31, so from one

* Plus illi ad vanitatem, quàm nos ad veritatem.

thing to another throughout their whole life. This is the art of keeping the heart spiritual in all affairs, yea, of spiritualizing the affairs themselves in their use, that in themselves are earthly. This is the *elixir* that turns lower metal into gold, the mean actions of this life, in a Christian's hands, into obedience and holy offerings unto God.

And, were we acquainted with the way of intermixing holy thoughts, ejaculatory eyeings of God, in our ordinary ways, it would keep the heart in a sweet temper all the day long, and have an excellent influence into all our ordinary actions and holy performances, at those times when we apply ourselves solemnly to them. Our hearts would be near them, not so far off to seek and call in, as usually they are, through the neglect of this. This were to *walk with God* indeed; to go all the day long as in our Father's hand; whereas, without this, our praying morning and evening looks but as a formal visit, not delighting in that constant converse which yet is our happiness and honour, and makes all estates sweet. This would refresh us in the hardest labour; as they that carry the spices from Arabia are refreshed with the smell of them in their journey; and some observe, that it keeps their strength, and frees them from fainting.

If you would then live to God indeed, be not satisfied without the constant regard of him; and whosoever hath attained most of it, study it yet more to *set the Lord always before you*, as David professeth, Psal. xvi. 8, and then shall you have that comfort that he adds, *He shall be still at your right hand, that you shall not be moved.*

And you that are yet to begin to do this, think what his patience is, that, after you have slighted so many calls, you may yet begin to seek him, and live to him; and then, consider, if you still despise all this goodness, how soon it may be otherwise; you may be past the reach of this call, and may not begin, but cut off forever from the hopes of it. Oh, how sad an estate! and the more, by the remembrance of these slighted offers and invitations! Will you then yet return, you that would share in Christ? Let go these lusts to which you have hitherto lived, and embrace him, and in him there is spirit and life for you. He shall enable you to live this heavenly life to the will of God, *his God and your God, and his Father and your Father*, John xx. 17. Oh! delay no longer this happy change; how soon may that puff of breath that is in thy nostrils, who hearest this, be extinguished! and art thou willing to die in thy sins, rather than that they die before thee? Thinkest thou it a pain to live to the will of God? Sure it will be more pain to lie under his eternal wrath. Oh! thou knowest not how sweet they find it that have tried it! Or thinkest thou, I will afterwards? Who can make thee sure either of that afterwards, or of that will, if but afterwards? Why not now presently, without further debate? Hast thou not served sin long enough? may not the time past in that service suffice, yea, is it not too much? Wouldst thou only live unto God as little time as may be, and think the dregs of thy life good enough for him? What ingratitude and gross folly is this! Yea, though thou wert sure of coming unto him, and being accepted; yet, if thou knowest him in any measure, thou wouldst not think it a privilege to defer it, but willingly choose to be free from the world and thy lusts, to be immediately his, and wouldst, with David, *make haste, and not delay to keep his righteous judgments:* all the time thou livest without him, what a filthy wretched life is it, if that can be called life that is without him? To live to sin, is to live still in a dungeon; but to live to the will of God, is to walk in liberty and light; to walk by light unto light, by the beginnings of it to the fulness of it, that is in his presence.

FOR THE CHRISTIAN ADVOCATE.

CHRIST'S REPROOF AND CALL TO HIS DISCIPLES.

"Sleep on now and take your rest!—Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners!—Rise! let us be going: behold he is at hand that doth betray me!"

Hark! hark! from heav'n the Saviour's voice
To slumb'ring saints address'd—
Rise! rise! nor make the ignoble choice,
Whilst sin abounds, to rest.

How dang'rous to indulge repose
Whilst satan ranges wide;
Rise! rise! and meet your Saviour's foes;
Behold his wounded side!

Why should the blasting powers of hell
In triumph sinners claim!
Rise! rise! ye saints, and joyful tell
The pow'r of Jesus' name.

Let heart meet heart, and hand to hand
United, strive in love;
Rise! rise! ye heav'n-aspiring band,
Your holy ardour prove.

Let not that treach'rous foe, the world,
Beguile you of your crown;
Rise! rise! the banner is unfurl'd,
A banner of renown.

Jesus your Saviour's call obey,
His ensign beams with love;
Rise! rise! the service of a day,
Insures a crown above.

Yes, Jesus, we obey thy call,
To thy dear cross we come;
We rise! we rise and give thee all,
And thou shalt lead us home.

Thou hast redeem'd us, we are thine,
For us thy life was given;
We rise! we'll rise! and rising shine
Thy trophies bright in heav'n.

Nov. 28, 1825. ALICIAN.

Miscellaneous.

LETTERS FROM A MOTHER TO A DAUGHTER, ON THE SUBJECT OF EARLY EDUCATION.

(*Continued from vol.* iii. *p.* 547.)

LETTER III.

A——, August 20, 1821.

You write, my dear Mary, that your little Charles attends the village school. His time has now become valuable, and must be regulated by system. A child of common capacity should be taught his letters ere he is four years old; and should be able to read intelligently at five. This should be an invariable rule, in every family where there are children to be educated. We are deplorably mistaken, if we suppose the *time* of children at this age of no value. How many parents, under this impression, leave their children untaught, till the age of seven or eight years? Then, when they might be employed to good advantage in other studies, they must acquire the very elements of reading: and what is perhaps worse than all, habits of vice and of idleness are formed, which may never be laid aside.

Time is never more precious than at this early age—Experience has taught me to assert, that a child can never be taught to read as easily at any other age. The *vacant* soil is more easily cultivated, than that which is overgrown with thorns and thistles. The active mind will not remain vacant. Therefore, dear Mary, let not that of your Charles be now filled with what must be eradicated, or with what will interfere with the rapid growth of useful knowledge. Let his school hours be punctually observed; and let not a fragment of time be lost. Even at this early age he cannot

require more time for exercise and recreation than the intermissions of his school will afford; and these hours of recreation will be far more enjoyed, if the rest of his time is busily employed, than if all were at his own disposal. Observe how dull and dissatisfied a child becomes before night, who has devoted his whole day to amusement. Not so,

"The playful children just let loose from school."

Mark the rapture with which your boy hastens to receive your embrace; and the glee with which he pursues his pleasures. For they return *anew* to him; and he is not *satiated* with unbought delights.

Let all his recreations and amusements be under your own inspection. Let him never be in company with, you know not whom; or absent, you know not where. But no longer confine him to your own room; or exclusively to your own society; for he is no longer "Ma's babe." He resigns this place and privilege to his successor; and as an equivalent, he must have other pleasures. To prevent his becoming dull and effeminate, choose him two or three companions, with whom he may freely associate; with whom he may roll the hoop, fly the kite, or toss the ball. Let wisdom direct you in the choice of his associates; know whether they have been educated by a faithful mother—whether, in all probability, they will be suitable for friends in the years of manhood. And beware now, that he contract no intimacies which may not with advantage be continued, down to the last days of his life. Above all, be assured that they are *religiously* educated; and that they will probably remain forever ignorant of those way-worn paths of vice, which lead down to the chambers of death; and whither, if vicious, they might also conduct your Charles!

When you have found proper associates, let them frequently interchange visits, or walk, or play together. But never let yours, without liberty from you, go even into the streets. Beware that they mix not with the clubs of children, ever to be found in the highways of towns and villages, and generally composed of the idle and ungoverned of every condition—rich and poor, black and white. Did you never while passing these groups, hear their boisterous, vulgar and profane conversation? Oh, let not a child of yours, through your carelessness, become one of these——

You should learn to become familiar with the noise, and not to fret at the disorder, which the little ones may occasionally create around your dwelling. You can restore order there, much easier than you can correct the vitiated taste and minds of your children, when they are under the influence of bad company. Neither must you make your sprightly boy mope by the fireside, nor seclude him from society; if you do, he will be likely to imbibe contracted notions, and habits of locality, which may render him peculiar in his mode of thinking; as well as awkward in his whole deportment. Perhaps you will ask, if all your time and attention must be engrossed by your children? I would also ask, what object is of equal importance? Form no plans, engage in no business, which may be inconsistent with the duties you owe to them. Still you *may* connect other objects of pursuit with these; and you *must*, if you would discharge your duties to all around you. Let your children be nearest to you; but extend your cares still farther; like the circles widening on the smooth lake, after the fallen sinking stone. That mind is contracted indeed, which cannot extend its benevolence, beyond its own self and children.—Every child of Adam has a claim on your benevolence, but not a claim which *can* interfere with

the duty you owe to the immortals placed under your own immediate charge. The stranger has a claim on your hospitality.—But oh! let no unemployed votaries of fashion, be in the habit of spending their idle hours at your house, to interfere with your proper business. Your time is too precious to be squandered away thus, and your charge too important to be neglected. If such persons must be entertained, let them have recourse to those whose taste and views are similar to their own. The claims which these idlers have, are on your pity, your reproofs, and your prayers; not on your time and your countenance—rob not your husband and your children thus. Incivility towards any is doubtless unjustifiable—but candour and "godly sincerity" will save both your time and your feelings; and certainly render you more respected. Never give an insincere invitation, or an insincere welcome. This is in itself sinful, and carries with it its own punishment—How unwise is she,

"Who invites her dear five hundred friends,
"Contemns them all, and hates them coming"——

I have much to say on this subject: perhaps it may be the theme of another letter. In the mean time, practise much on the lesson of "simplicity, and godly sincerity," of which an apostle has spoken. And let not your own beloved friends have any just reason to suspect your sincerity towards them, because they see you lavish the same attentions, and same professions of friendship, on every one.

There is another class of intruders, which it is equally wrong to countenance. These are the idle and gossipping of the poor, who would engross a seat at your kitchen fire, if not at your dining room hearth. These often introduce themselves as objects of charity; and will sit with gazing eyes and folded hands, wasting those hours, which *you* can by no means afford to lose. They often will too, if you allow them, slander those who are better than themselves: and would persuade you, that none of the poor around you are really objects of charity. You ought to reprove such, and warn them of their wickedness, and their danger, as enemies to God, while they injure both their neighbours and themselves—The greatest benevolence you can exercise toward them, is to teach them to improve well all their time—to be industrious and economical in their own families. Give them work, if you please, to employ them at home, and pay them for it: but encourage not their idleness by *giving* them food and raiment, while they might *earn* these by their honest industry—In giving out work to them, or in their returning it, afford them no excuse for sitting, and wasting their hours in idleness, or in tattling.

Both the above classes will probably labour hard to ingratiate themselves by flattery; but I cannot think you need warning of the danger of being thus duped. They may not dare directly to flatter yourself; but if they understand human nature, as they often do, they know that parents are easily gained through their children; and they may tell you that yours are superior, in beauty and intellect, to any others—*You* indeed may not be fool enough to believe this, but your *children*, it cannot be expected, will have discernment to discover the artifice. And the unhappy influence which this may have on their minds, if not counteracted, may be exceedingly great, by exciting their vanity, and weakening their motives for attaining knowledge—Rather teach yours, to esteem others better than themselves. Discover to them how ignorant they are of many things which they might know, and point them to those whose at-

tainments exceed theirs, as the mark at which they ought to aim.

Some have supposed that the evil of esteeming one's self too highly, is not so great as that of setting too low an estimate on one's abilities; for there are enough, it is said, in the world to pull down the proud, and few to raise the humble. This however is not altogether correct as to the fact; and besides, the sentiment is inconsistent with the word of God. We may make a low estimate of ourselves, and yet be confident, that by exertion and perseverance we may make great attainments.

I know that diffidence is very often the occasion of most painful sensations; but it is also attended with much good: and it always goes far, in recommending the possessor to the wise and candid, and in atoning for many casual mistakes. Are we not disposed to pay more attention to such, than to the bold and assuming? Let not your dear Charles and Ellen become those, whom their friends, for their good, will seek to humble by frequent neglect and reproof, and perhaps by severe mortification. Leave them not thus, to learn lessons of modesty and humility, which their own mother ought more kindly to have taught them. Above all, labour earnestly to teach them *Christian humility*; which differs widely from pusillanimity, and wider still from slovenliness in manners and appearance. It is a grace which must have its seat in the heart; and will be best cultivated, by instilling into their minds the great and fundamental truths of Christianity. Inspire them with a sense of the holy character of God; and of their own lost and sinful condition, by nature and by practice. Teach them the absolute necessity of the Holy Spirit, to renew and sanctify them—of the mediation and atonement of the Son of God—in short, of the whole plan of redemption. We are not as wise or as faithful in teaching our children these things, as we should be. We do not sufficiently bring our ideas on these subjects, down to their apprehension; nor illustrate them, as might be done, by objects familiar to their minds. We often tell them they must be good; but do not discover to them the insufficiency of their own works to merit any favour from God; nor do we always, in language which they understand, teach them repentance toward God, and faith in the Lord Jesus Christ.

(*To be continued.*)

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

(*Continued from vol.* iii. *p.* 552.)

Montpelier, May 25, 1820.

My dear Friend,—My last from this place, gave you the result of my superficial observations, during the few days I acted the part of a looker on, in the great city of Marseilles. I took passage in the Diligence, the 25th of last month, for this place; the pleasantness of whose situation, unitedly with the supposed salubrity of the atmosphere, has made it, for ages, the resort of invalids, in pursuit of health. My travel here, which occupied a day and a half, including a night, produced little that is worth reciting. The country through which I passed, gives evidence of dense population, by its thickly planted houses, with large villages, at short distances. But its husbandry appeared to me to be, generally speaking, far from good. I saw much land that gave signs of great exhaustion; while the buildings and improvements, evidently indicated a poor and unimproving people.

The principal place through which I passed was Nismes: and it indeed is a great place, beautifully

situated, near the foot of a range of high rocky hills, in a fine and fertile plain. Its vicinity shows some very luxuriant vegetation. The stage stopped here early in the afternoon, and remained over night, which gave me some opportunity of looking at the place. Had I possessed the curiosity of health, instead of the languor and debility of disease, I should certainly have tarried a week; as there is much at Nismes, well worth the traveller's attention. There still exists here an amphitheatre, built by the ancient Romans, when they possessed the country, which is in surprising preservation. These kind of buildings, you know, were erected without cover, for the accommodation of the publick sports. This one at Nismes, is circular, built of massy stone, and covers a space of some acres—speaking by guess. You may form a correct idea of it, by conceiving of a huge bowl, whose bottom encloses a wide space, in which the shows and sports were exhibited; and whose sides within are lined with circular seats, rising one above the other, to the height of sixty or seventy feet. In two places, the depredations of time have made rents in its sides, from the top to the bottom. It is surrounded with an iron paling; and is no doubt a relick of antiquity of sufficient value, from the resort of strangers which it helps to attract to the city, to merit the expense of such a measure for its preservation. I viewed it with deep interest; and who could have done otherwise?—having his thoughts carried back to the remote ages, when this stupendous fabrick was erected, for the pastime of the mighty masters of the world. And in what pastimes did they delight! how cruel! how savage! How immense the benefits of the gospel!—if only in this respect, that it has rescued Christendom from a taste for the murderous sports of fighting gladiators, and other demoralizing shows, such as were here exhibited.

At no great distance from the amphitheatre, stands a temple of "The great goddess Diana"—probably not less ancient, and as a relick of heathenism, not less interesting. In size it resembles a small church, one story high. It is built altogether of marble, which from age has assumed a very sombre hue. It is without windows, or any avenue that I could discover, to admit the light. Having little time on hand, and in truth, feeling then a more than ordinary depression of spirits, which is always a sufficient damper to curiosity, I contented myself with viewing its exterior, without seeking admission within.

I have learned from the Protestant minister of this place, that Nismes contains a large Protestant population. There are three or four congregations, who have five pastors, settled over them. None of them however are considered entirely evangelical in their doctrines. One of them, is counted a man of some distinction, in point of talents. He conducts a monthly magazine, devoted to moral and literary subjects, with some mixture of religion.

I left Nismes early in the morning, and arrived at Montpelier by noon of the same day. Here I have concluded to make some stay, and try the benefit of this climate. I find constant travelling in the stage is too expensive, and too fatiguing. My first sally from the hotel, where the stage stopped, was to the house of Mons. Lasignot, the Protestant minister, to whom I had a letter of introduction. I found him sick in bed, not however very ill. He received me with much kindness, and I have since found in him a friend of much value. I have taken private lodgings, and ride on horseback almost daily. I have now been here four weeks, during which

I have seen much of the place, with its environs, and shall think my time not entirely lost, if, in communicating a little of what I have seen and heard, I am able to minister something to the gratification of your curiosity.

I would like, in the first place, to give you some idea of the city of Montpelier; as it appears to me a very odd place, quite different from every town I have yet seen in France, or any where else. As its name indicates, it occupies a hill of considerable height; or rather it is built on three sides of a hill, which rises in the midst of a plain, like a sugar-loaf—The very top of the hill, and one side of it, being the site of a publick square, and of a reservoir, which supplies the town with an abundance of fresh water. The ancient city is surrounded with a high and strong wall; but a considerable town has grown up on the outside of this wall. The streets, with the exception of two or three, are very narrow and very crooked; paved with round stones, without any foot-ways. There are no yards, either front or back of the houses. Every thing looks old and gloomy, and the style of building, though substantial, is very plain, and in many of the houses very ugly. The interior of the houses, of the middle class, differs in arrangement from any thing I have seen. You enter a passage on the ground floor, at the extremity of which you find a spiral staircase, usually of stone, with narrow steps, and without light, except what it receives at the bottom. By this you mount up, going round and round, as on the threads of a screw, and hold a rope in your hand, which hangs down loose from the top; and which is really necessary, to enable you to preserve your balance, as you ascend and descend. At each story, you find doors opening into the chambers, on all sides. It would seem as if the inhabitants, in constructing their houses, wanted nothing so much as room. Rows of houses are crowded on one another, so as hardly to allow a street between them, of sufficient width for a comfortable passage; and chambers are packed on chambers, without space for a comfortable stair-case to pass from one to another: as if the Almighty Artificer of the great globe of the earth, had constructed it of too limited dimensions, to allow its multiplied inhabitants to dwell together in comfort. But alas! it is man, himself, who, by his mischievous propensities, has marred his own enjoyment. His cities must be surrounded with walls, for safety from the attacks of his fellow man; and of course, the space within the protecting bulwark, must be husbanded, with an economy that puts comfort at defiance. Without the walls of this city there are considerable suburbs. A very handsome street, wide and planted with trees, passes nearly round the whole of Montpelier.

The publick walk, or square, that occupies the crown of the hill, on the three sides of which the city stands, is by far the greatest curiosity of the kind I have ever seen—the construction of which might have cost an expenditure, little short of what would be sufficient to build a small town. The top of the hill is reduced to a perfect level, making a surface of eight or ten acres, laid out in walks, and planted with trees. On the edge next the valley, farthest from the city, stands a stone temple, which covers a reservoir of water, for the supply of the city. This reservoir is replenished continually from an aqueduct of stone, which is carried high up in the air, over the valley, a distance of more than a quarter of a mile—commencing from the side of an opposite hill. Ranges of stone pillars, which, at the deepest place of the valley, cannot be less than from sixty to an hundred feet high, support this immense aqueduct, in

its course to the reservoir, where it makes its discharge. Standing on the verge of the hill top, and looking down, you see another publick walk, a great depth below you, about midway between the top and bottom of the hill. The sides of the hill have been dug down perpendicular, and a stone wall built up, to support the earth; and by levelling the earth so dug down, a terrace walk, more than twenty rods wide, perfectly level and planted with trees, has been made to surround the end of the hill, next to the valley; and it reaches along its sides, until it connects with the street outside of the walls of the city. The tops of the trees in this lower walk, are all nicely trimmed to one height; and this height corresponds with the level of the hill top, so that the spectator above, suffers no interruption of his view from the forest below; but looks over the level surface of the tree tops, to the beautiful prospects, which on every hand stretch as far as his eye can carry its vision, from the elevated station which he occupies. A most beautiful prospect indeed, is here to be enjoyed. On a clear day, the spectator who stands on the Peyron, (so they call the promenade on the hill top of Montpelier,) can look over the whole breadth of France; just discerning in the blue horizon on the north, the range of the Alps which separates France from Italy; and the nearly equidistant range of the Pyrenees, which divide it from Spain, on the south. On the east, he has a full view of the Mediterranean, a few miles distant; over which he can usually discern a few scattered sails, appearing like white specks, here and there, on the blue surface of the waters. It is my uniform practice, to spend an hour before breakfast on this delightful spot, where the sublime elevation, the never cloying beauty of the prospect, united with the general serenity and balminess of the morning air in the month of May, seem to promise the happiest effects on the animal system; at least so far as the animal system can be operated upon by such causes. Being also usually alone, at so early an hour, the best opportunity is enjoyed for meditation and morning devotion—were my dull spirit only sufficiently excited, to seek its Maker and Redeemer, in this paradise of man's making, where art and taste have done so much. Here it has occurred to me, what a powerful auxiliary the wandering invalid might derive, towards the restoration of his health, from the full exercise of that faith which is "the evidence of things not seen, and the substance of things hoped for." The peace, the hope, the joy, thence resulting, and mingling with highly agreeable emotions—the elevation of animal spirits, produced by exhibitions, such as those referred to above—would certainly, at least double their effect, in giving health to the emaciated body. I do verily believe, if I had more faith, and could derive more refreshment from the exercises of devotion, that I should stand a much fairer chance for restoration—as I should certainly find an increased pleasure, in all those objects in which rational pleasure is found.

[The remainder of this interesting letter, we are obliged to defer till our next number.]

FOR THE CHRISTIAN ADVOCATE.

No. IV.

TRANSATLANTICK RECOLLECTIONS.

"Forsan et hæc olim meminisse juvabit."

It was in the close of autumn, when in my journeying through Scotland I arrived at its famed and interesting capital. Edinburgh has been so often described, and is so very familiar to the "mind's eye" of most of your readers, that I shall wave any minute delineation of it, and content myself with simply re-

cording a few of my recollections of it, which are at present most vivid. Every one who has ever visited Edinburgh, will distinctly recollect the noble eminence overhanging the old city, called, "Arthur's Seat;" because from its summit, there is not only a view of the old and new towns, but of Leith, together with its picturesque harbour. Just beneath this celebrated eminence, as we descend to the palace of Holyrood House, are the ruins of a Catholic chapel, which was dilapidated by the followers of John Knox; and its consecrated Well affords to this day a refreshing draught to the weary traveller—at least it did so to me. On my way to the city, I visited the celebrated habitation of the ancient sovereigns of Scotland, rendered peculiarly romantic, by being the residence of the lovely but unfortunate Mary. After passing through a spacious court yard, and along the gallery of paintings, we reached the council chamber; and passing through this, we were ushered into the chamber of Queen Mary, which is still kept in the identical manner in which she left it—not only her bed decorated with the same curtains and covered with the same clothes which she used, but her dressing-box, and work-box, and some of her work, lying on the tables.

Immediately beyond this chamber is the little supper-room, in which Rizzio was discovered with the queen, when her jealous and infuriated husband dragged him out, and passing with him through her chamber, slew him at the remotest part of the council hall. Many are the recollections associated with those rooms and that hall, where Scotland's kings and nobles lived in princely pomp. Yet one anecdote of John Knox, concerning a meeting which he had with Mary in this room, riveted my feelings more closely to it, and brings it more clearly to my memory this day, than all the tales of kingly pageantry which I heard. The pure, heart-searching doctrines, which were preached by the Scotch apostle, were then, as they are now, offensive to the carnal heart; and hence he was commanded by the voluptuous court of Mary to desist. Knox, who knew no master, and obeyed no mandate, that was in opposition to his God and his Bible, paid no more attention to the command of the palace, than "Arthur's Seat" did, to the unhallowed noise of their licentious revelry, which was borne to it on every midnight breeze. Hearing immediately from the enemies of the cross, who were then, as I fear they are at present, the favourites and friends of the palace, that her orders were disobeyed; the haughty Mary summoned the Scottish reformer into her presence. When Knox arrived, he was ushered into this very room; in which were also the queen and her attendant lords. On being questioned concerning his contumacy, he answered plainly, that he preached nothing but the truth, and that he dared not preach less. "But (answered one of the lords,) our commands must be obeyed, on pain of death—silence or the gallows, is the alternative." The spirit of Knox was roused by the dastardly insinuation, that any human punishment could make him desert the banner of his Saviour: and with that fearful, indescribable courage, which disdains the pomp of language or of action, he firmly replied—"My lords, you are mistaken if you think you can intimidate me to do by threats, what conscience and my God tell me I never shall do: for be it known unto you, that it is a matter of no importance to me, when I have finished my work, whether my bones shall bleach in the winds of heaven, or rot in the bosom of the earth." Knox having retired, one of the lords said to the queen, "We may let him alone, for we cannot punish that man." Well there-

fore might it be said by a nobleman, at the grave of John Knox, "here lies one who never feared the face of man." Alas! poor unfortunate Mary, had she been counselled by Knox, her end had not been so disastrous; but the fear of God was not before her eyes; she walked in the ways of her own heart; and they terminated just as the sacred oracle says they ever shall do, "in shame and contempt."

"——— Dearly pays the soul
For lodging ill; too dearly rents her clay—"

Could I infuse into my writing some part of those feelings which pervaded me, as I walked through the grass-market of Edinburgh, from which so many of the Scottish martyrs ascended to their thrones in glory, I would give an interest to these lines which seldom belongs to a narration of facts. In meditating, as I past lingeringly through this market, on the blood of the saints by which it was once drenched, and the blaze of the martyrs by which it was illuminated, I felt as if in the company of those mentioned in the Revelation, who were "arrayed in white robes," who "came out of great tribulation," having "washed their robes and made them white in the blood of the Lamb"—I felt somewhat like Jacob when he said, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."

From this let us pass to the little resting place of the philosopher Hume; but alas! his was "philosophy falsely so called!" It is true the contrast is great, to go from the place from whence martyrs took their flight to glory, to the tomb of the infidel; but I love strong and striking contrasts, especially when looking back upon the *despised* and the *caressed* of their several days; and when, viewing them at this distance, through a medium obscured neither by prejudice or passion, we can see the distinguished pre-eminence which the men of God have gained, over the polished, and captivating, and philosophic infidel: For I do verily believe there is not a man of reflection, at present, whether he be vicious or virtuous, who would not rather say with Balaam "Let me die the death of the righteous and let my last end be like his," than to enjoy all the learning and the bad pre-eminence of a Hume, and then go into eternity, unjustified and unsanctified —for "Wo unto the wicked, it shall be ill with him." The tomb of the materialist is a plain circular marble mausoleum, inscribed simply, but I think elegantly, with the words, DAVID HUME. I was told that a little before my visit to Edinburgh, one of the students wrote upon it the following impromptu—

"Beneath this circular *idea*,
Vulgarly called tomb,
Impressions and *ideas* rest
Which constituted Hume."

On visiting the supreme courts, I was astonished to see, in the square of the old parliament-house, an equestrian statue of Charles the Second—as if he deserved a statue from the Scotch, or that it was very consistent for them to give it. Taking it all in all, it might be said with truth—"Nihil tam dispar sibi."

The lawyers make a singular appearance; all dressed in monstrous wigs, and large black gowns; and had it not been that I saw Jeffries, and Scott, and Cranston, and others like them, in similar habiliments—men whose talents and fame would give grace, to any monstrous, or deforming, or gothic vesture—I should undoubtedly have come away with the impression, that those *civilized* civilians, were not a little *barbarous* in their costume. In one of those courts, I beheld at the same time, perhaps the brightest assemblage of talents that any space of the same dimensions, in the world, could display.

On the bench, sat some of the most celebrated law lords which Scotland could produce: immediately beneath them sat Sir Walter Scott, and the venerable author of the "Man of Feeling"—reminding me of the last leaf of autumn, or rather of a leaf which had withstood the frosts and the storms of winter, and was surrounded by the foliage of another spring. Among the gentlemen of the bar, was the distinguished editor of the Edinburgh Review; together with a crowd of others, renowned for their legal research, their black-letter profundity, or their forensic eloquence.

The college, though I mention it last, was the first object of my curiosity. It is a noble building. Though unfinished, it promises to be worthy of the metropolis of such a learned and philosophick people. It was here that I first saw and heard, the celebrated successor of the celebrated Dugald Stewart. And truly Dr. Brown was every thing, and *more* than every thing, that even my awakened curiosity expected to find him. In appearance, a gentleman—in manner, an orator. With the profundity of the author of "Cause and Effect," and the imagination of the author of the "Paradise of Coquettes," he made an impression upon my mind, in the first lecture which I heard him deliver, far beyond any thing which my exorbitant expectations required. He has since paid the debt of nature, and I am told is succeeded by Mr. Wilson, the author of the "Isle of Palms" and the "Lights and Shadows of Scottish Life," &c. There was another professor there, at that time, who stood very high as a philosopher, while he was strongly suspected of being an infidel. Poor man, with all his talents and acquirements, he was the object of my pity; for he was an old white-headed man, just trembling on the brink of the grave, who had once been a minister of the everlasting gospel; but who despised himself so much on account of it, and detested the vocation so much, that it was reported he could not bear, with any patience, to hear of it. Oh! if such be the purchase of metaphysical philosophy, who would wish to buy it at its price! An immortal soul in exchange for philosophy, is too much! When I looked upon this great natural philosopher, surrounded by his numerous class, into whose minds he was pouring the bright flood of learning, I thought, in the midst of my admiration, of what the poet says,—

"As wise as Socrates, might justly stand
The definition of a modern fool."

On the first Sabbath morning of my residence in Edinburgh, I went to hear the lecture of the author of the "Life of Knox"—as he was much more celebrated for his peculiar tact of lecturing, than for his style of preaching. It is a practice in the Presbyterian churches of Scotland, to lecture on the Sabbath morning, and to preach in the afternoon. As Dr. M'Crie had become so justly and universally celebrated, and as Edinburgh is a church going place, I was desirous to reach the church early, lest I should not find room: but in this I was greatly deceived, as his little church was but moderately filled. This was not occasioned either by his deficiency of piety or talents, or by a lack of labour; but solely, I presume, from the unpopularity of that branch of Presbyterianism to which he adhered—He belonged to the sect then known by the name Antiburgher. Though he was not an orator, either in language or in manner, yet there was a marrow and fatness in what he said, combined with a *naivete*, which made him, to me at least, a most interesting instructor. I was told by a friend of his, that immediately after the publication of the Life of Knox, the University conferred on him the diploma of D. D., which he very respectfully declined, as an

honour too distinguished for a man of his standing. After the degree was thus returned, the faculty had a meeting, at which they appointed a deputation of their most celebrated men, to wait upon him personally, and press his acceptance of the degree. This will appear still more remarkable, when I tell you that the University of Edinburgh, seldom, if ever before, conferred such a degree upon a DISSENTER. It is a pity that he even then accepted their diploma; for his elevation was such that it could add nothing to his fame, though it might detract something from it. There are two descriptions of men to whom such a thing is of no real value—great men, and little men: for the former cannot be exalted, and to the other, exaltation would only be the gibbet of their fame.

"Pigmies are pigmies still, though perched on Alps,
And pyramids are pyramids in vales."

[On the last sentences of this paper the editor will remark, that when a literary degree has been conferred without the solicitation or previous knowledge of him who receives it, there may possibly be at least as much modesty and humility, in silently letting the thing stand for what it is worth—and none but a weak head will think it is worth much—as in obstinately refusing to accept it.]

TO THE EDITOR OF THE CHRISTIAN ADVOCATE.

Dear Sir,—You are aware that I have annexed to the Minutes of the General Assembly a Register of the *names*, together with the *address* of every minister of the Presbyterian Church in the United States, *so far as I could obtain the same.* Few of the Presbyteries had transmitted to the Assembly, or its stated clerk, the addresses of their members, before that document was prepared; and being dependent on such sources of information as I had, perfect accuracy was not to be expected. My principal authority was the book of addresses, kept by the Assembly's agent for the distribution of the minutes; in which some member of each Presbytery had inserted the names and places of residence of his co-presbyters. The errors and defects which may be found in my register, will, I hope, induce the several Presbyteries to send up to me, (postage paid,) as Stated Clerk of the Assembly, complete statements of all their ministers; designating *pastors, stated supplies,* and those *without charge,* together with the *post-office* address of each. The Synod of the Western Reserve lately took order on this subject; and they respectfully request you, Sir, to publish in *The Christian Advocate,* which they justly consider as the depository of authentick information in regard to the Presbyterian church, the following corrected Register of the

Presbytery of Huron.

Rev. Simeon Woodruff, P. Strongsville, Cayahoga Co. Ohio.—Rev. Alvan Coe, W. C.—Rev. Israel Shailer, P. Richfield, Medina Co. Ohio.—Rev. Alfred H. Betts, P. Brownhelm, Loraine Co. Ohio.—Rev. John M'Rea, P. Dover, Cayahoga Co. Ohio.—Rev. Lot B. Sullivan, S. S. Canfield, Trumbull Co. Ohio.—Rev. Stephen J. Bradstreet, S. S. Cleaveland, Cayahoga Co. Ohio.—Rev. Enoch Conger, S. S. Greenfield, Huron Co. Ohio.—Rev. Daniel W. Lathrop, P. Elyria, Loraine Co. Ohio.

In the foregoing list, as in the register, P. stands for *Pastor*; S. S. for *Stated Supply*, and W. C. for *Without Charge.*

With my earnest wish that the *Christian Advocate* may be universally patronized by the Presbyterian Church, and specially devoted to its dearest interests, I remain yours, with great esteem.

E. S. ELY, Stated Clerk of the General Assembly.

Philada. Dec. 3, 1825.

REMARKS ON ROBERT OWEN'S ADDRESS TO THE CITIZENS OF THE UNITED STATES.

We can no longer be silent, in regard to the project and the publications of the renowned Robert Owen, who has lately returned to this country; and who is now forming a settlement at Harmony, in the state of Indiana, with a view to exhibit in practice, the effect of his extraordinary scheme for meliorating the condition of mankind. We have not space in our present number, to combat in detail, what we consider his erroneous and pernicious principles.—This we hope to do, if spared till the coming month. In the mean time, we feel constrained to bear our unequivocal testimony against the infidel, and, as they appear to us, atheistical tenets, which he has openly avowed, in his "Address to the citizens of the United States," dated—"At sea, New York Packet, October, 1825."

Mr. Owen certainly deserves credit, for the frank and undisguised avowal of his opinions, views and purposes; as exhibited in the address to which we have referred, and also, as we are informed, in all his communications, both of a publick and private kind, which he has had occasion or opportunity to make. We are likewise willing to believe, that he really has confidence in the practicability of his plan; and in the great influence that it would have, if generally adopted, in promoting human happiness—There are hardly any bounds to which a projector, who has been dwelling for years on a favourite theory of his own devising, will set to the beneficial effects, which, as he believes, his fond device is calculated to produce. We rejoice too, that in our free and happy country, Mr. Owen will not meet with any other obstruction to the full execution of his plan, than that which shall arise from the conviction that it is delusive and pernicious. As such we certainly regard it, and as such we shall endeavour to convince all our readers, that they ought to regard it. In doing this, we hope there will be no cry of persecution; because we surely have as good a right to advocate our opinions, as he has to plead for the correctness and importance of his: And we certainly claim to have as sincere and tender a regard, as any that he can entertain, for the happiness of our fellow men.

We can do little more, at present, than make a fair exhibition of Mr. Owen's leading notions, as they affect the all important subjects of morals and religion—that our readers may have a distinct view of his principles and aims; and thus be led to reflect seriously for themselves, whether his system is one which they can approve and favour; or whether it is not one on which they will feel themselves constrained to frown, and to discountenance, in the most decisive manner.

In Mr. Owen's printed address, he says—"You cannot enjoy to their full extent the benefits to which I refer, until these errors of the old world shall have been removed. The greatest and most lamentable of these are the notions, that human nature has been so formed as to be able to believe and disbelieve, and to love and hate, at pleasure, and that there can be merit or demerit in believing or disbelieving, and in loving and hating. These false notions are the origin of evil, and the real cause of all sin and misery among mankind; yet they are received and continued, in direct opposition to every fact known to the human race." We are not going to argue with Mr. O., at present, on the justice of the positions which he here lays down, nor on the bold assertion with which he closes them.—This, as already intimated, we hope to do hereafter. We only now remark, that the ideas which he here communicates

are not new. They have been broached long since by infidel and atheistical writers; and time after time, they have been triumphantly confuted. They go directly to represent mankind as not acting freely or spontaneously, in any thing they do; and thus to take away all moral responsibility from every human being, and to establish a system of absolute fatalism. Mankind, according to this system, are the mere creatures of circumstances, over which they have no control, and for the influence of which they, of course, are in no degree accountable—have neither merit nor demerit, are neither to be praised nor blamed, for any of their conduct. And that this is really the system of Mr. O., is fully apparent in the sequel of his address. As to the divine authority of the Bible, he openly and unequivocally denied it, after his publick address to the citizens of Philadelphia, when questioned on that topick by one of the audience.

Now, let our readers think for themselves, whether they are prepared to show favour to such notions as these—to a system of which they are the radical principles, and on which a whole course of education, from infancy to manhood, is to be conducted. Yes, we solemnly ask of every one who peruses our pages, to reflect seriously, whether he can regard even with indifference, a proposed experiment which involves the rejection of the divine authority of the Bible, and the denial of all moral responsibility? We also solemnly ask, whether it is to be expected, that the representatives of a Christian people, will entertain with any favour, a proposition for making such an experiment as we here contemplate?—We ask this, because Mr. O. has avowed his determination, to lay his plan before the Congress of the United States; manifestly with some hope of its receiving national patronage.

We have given Mr. O. credit for his frankness, and for the truth of his professions; and we are not disposed to recal or weaken our concession. We must, notwithstanding, express our utter astonishment, that he should expect—for he does seem to expect—that the sober and reflecting part of our countrymen, will give up principles which they hold most sacred, and conclusions which they believe are demonstrably true, and embrace a theory which, in the sixth thousand year of the world, professes to correct radical errors which have hitherto universally prevailed, relative to the whole training of the human mind, and to the whole fabrick of human society; and to renovate the world by means of a recent discovery, in consequence of which man is to be treated, as man was never treated before. Were it not, in our apprehension, attended by consequences, of which we cannot for a moment think without horror, we should wish the experiment to be fully and fairly tried; confident, as we are, that it would prove completely abortive. But when we recollect that this experiment, if made at all, must be made at the expense, as we verily believe, of the eternal well being of a large number of our fellow creatures, we do and must deprecate it, as among the most appalling in import, that ever entered the mind of an overweening and deluded projector and enthusiast.—EDITOR.

FOR THE CHRISTIAN ADVOCATE.

Rev. Editor,—Will you do the favour, to admit the following questions to a place in your important publication?

1. Are there not 2,000,000 of slaves in the republick of the United States?

2. Are not almost the whole of them denied the word of God?

3. Are not ninety-nine hundredths of them incapable of reading the Scriptures?

4. Are they not immortal beings, who need the salvation of Christ?

5. Are they not within the full view of the American Church, and yet in a great measure overlooked by this Church?

6. Is their lot remembered in the prayers of the Church, or in the monthly concerts?

7. Is there any good reason why they should be disregarded, especially while Greeks are remembered, and distant heathen commiserated?

It would doubtless be a work of mercy and relief to many, who may have a conscience not justly enlightened, to furnish such fair and true answers to these questions, as would take away any groundless apprehension that "all is not right," in our own church and country. Would some one of your correspondents do this, it would be very gratefully received by several whom I know; and certainly by your humble servant.

L.

THE REV. MR. STEWART'S PRIVATE JOURNAL.

(*Continued from p.* 558. *vol.* iii.)

Thursday, 29th. Yesterday Captains Ebbetts and Grimes and Mr. Bruce and Mr. Halsey, of New York, called and took tea with us: and this afternoon we had the pleasure of entertaining Capt. Wilds and son, Mr. Crocker the consul, and Capt. Rogers of the ship Parthian.

Saturday, 1st of May. At 2 o'clock this afternoon, I accompanied our dear friends Mr. and Mrs. Bingham and their children, to the beach, where they embarked on board the whale ship Washington, Capt. Gardner, for Tanai.

Monday, 3d. By preaching to the English congregation yesterday morning, I commenced the discharge of the regular duties which will devolve on me during my residence here. These duties will be, the preaching of the English sermon every Sabbath morning, and the conducting of a native service in the afternoon of the same day, at Waititi, three miles from Honoruru: another service at Waititi every Wednesday afternoon; and the instruction of about thirty young men in reading and singing three times a week—on Monday, Thursday, and Saturday afternoons. There is also a native conference meeting, every Monday evening, which I attend with Mr. Ellis: and we both make it a matter of duty to spend some part of every day in visiting the chiefs, and in superintending some one of the various schools now in operation, under native teachers in the village.

The native monthly prayer meeting was well attended and interesting this afternoon—as was the conference also. This was opened by a very spirited address, to about an hundred persons present, from the powerful chief Kaahumani: he was followed in much the same manner by Karaimoku, after which the whole company entered into a free and promiscuous inquiry, on the subject of the three regular sermons, that had been preached in the Chapel since the preceding Monday. It is indeed, my dear M. encouraging and delightful, to see the deep and tender interest with which so large a company, from the very highest to the most obscure of this people, entered on the discussion, and listened to enlargements on the things that concern their everlasting peace. To be the guides of such from the darkness and death of paganism, to the light and glory of the religion of the Cross, is a privilege doubly worth any sacrifice we have made to secure it.—Yes, worth even the sacrifice of all personal intercourse hereafter, with those precious friends whose remembrance daily steals on us with a melting power, and of whom you,

my beloved sister, are one of the very foremost. The Missionary has privations, cares and sorrows, that no one can know, but by experience, and such as often prostrate him in the very dust; but when successful he has also a consolation and a joy, and, if perseveringly humble, faithful, and devoted, will doubtless meet a reward, which might make even an angel covet his office.

To see, as I have but lately seen, an interesting, intelligent, and youthful chief, who but a year ago was a drunken and debauched idolater, but who now gives good evidence of an entire change of character and of heart, come, and with an expression of benignity and tenderness exclaim, "aroha—aroha nio—aroha nui roa," (love to you—great—very great love to you,) while the starting tears and faltering voice interrupted further utterance;—and to have the full conviction, that this declaration of his affection arose simply from an overpowering sense of gratitude to the man, who had made him acquainted with the words, and brought him to the light of eternal life, would be sufficient, I do not hesitate to believe, to make the coldest Christian that ever felt an emotion of genuine piety, the supporter and advocate of missions, and the warm and zealous friend of the heathen.

(To be continued.)

Review.

DISCUSSION OF UNIVERSALISM.

(Continued from p. 563. vol. iii.)

The fifth argument of Mr. M'Calla, he denominates *affirmation*, and he divides it into two parts. In the first part he considers the view which the scriptures present of the *state* of the damned; and in the second, what they teach of the *duration* of their punishment.

In the first branch of this argument, he investigates the meaning of those important words, *Sheol*, *Hades*, *Gehenna*, and *Tartarus*, which has been so much disputed.

We were truly sorry to observe the severe animadversions which our author has passed, on the literary conduct of Dr. George Campbell, of Aberdeen. We think we are tolerably well acquainted, both with the writings, and the character of Dr. Campbell: and although we do not agree with him in some of his opinions, nor in some of his new translations of terms and passages of sacred scripture, yet we believe that he was both an honest and a truly independent man; and as a writer, we regard him as eminently learned, sagacious, instructive and useful. No piece of controversy that we have ever perused, has appeared to us more masterly and conclusive, than that which he produced in reply to Hume, on the subject of miracles. We have carefully read over the second part of his sixth preliminary dissertation to his translation of the gospels, in which he enters on a critical inquiry into the true import of the Greek words ᾅδης and γέεννα. He differs from Mr. M'C. as to the first of these terms, and as to the import of the Hebrew term of which it is the translation in the version of the Seventy; but he assigns his reasons with great moderation and candour. In regard however to the meaning of the other term, (γέεννα) which he says is found in the New Testament exactly twelve times, he perfectly agrees with our author; and thus gives the full sanction of his authority to the sense for which Mr. M'C. contends; and from

which the force of his argument, in this part of his work, is mainly, and we think conclusively derived.

On the particular train of Mr. M'Calla's reasoning in regard to the four words mentioned above, it would occupy too much room to expatiate. Suffice it to say, that, by a fair induction of particular passages in which they occur, he has conclusively proved, that they denote a place of future existence and punishment; and from the terms connected with them, that the punishment of the finally impenitent will be eternal. The corrupt glosses put on these words by his antagonists, he exposes with great force, and sometimes overwhelms them with keen ridicule. The absurd interpretation given by Universalists of the parable of the rich man, the author exhibits by paraphrasing it according to their views:

"This method of exposing error is used with reverence to God, and love to your souls: for consequences, let the corrupters of Revelation be answerable. The Universalist paraphrase is as follows, viz. 'There was a certain rich man [the Aaronic High Priest,] which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, [the Gentiles,] which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table, [the High Priest's table.] Moreover the dogs, [the Apostles] came and licked his sores. And it came to pass, that the beggar, [the Gentiles] died, [became converted] and was carried by the angels [the personifications, or non-entities, or these dogs, the Apostles,] into Abraham's bosom, [the Gospel dispensation.] The rich man [the Aaronic High Priest,] also died, [was excommunicated] and was buried, [alive] and in *hell* [in this life,] he lifted up his eyes [to an exact level,] being in torments [of conviction,] and seeth Abraham, [the gospel] afar off, [very near in the same place,] and Lazarus, [the Gentiles] in his bosom, [its dispensation.] And he cried, and said, Father Abraham, [gospel!] have mercy on me; and send Lazarus [the Gentiles] that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham, [the gospel] said, son, [Jews] remember, that thou in thy lifetime [and thou hast never died,] receivedst thy good things, and likewise Lazarus [the Gentiles,] evil things: but now he is comforted, and thou art tormented. And besides all this, between us, [the Gentiles,] and you [the Jews,] there is a great gulf fixed; [in the room of that middle wall of partition which is broken down,] so that they which would pass from hence to you, cannot; neither can they pass to us that would come from thence. Then he, [the High Priest] said, I pray thee therefore, Father, [gospel,] that thou wouldst send him, [the Gentiles] to my Father's house, [the Jews;] for I have five brethren, [the five books of Moses, or the five foolish Virgins,] that he may testify unto them, lest they also come into this place of torment. Abraham, [the gospel,] saith unto him, [the High Priest,] they [the five books of Moses, or the five foolish Virgins] have Moses and the Prophets; let them hear them. And he said, nay, Father Abraham: but if one went unto them from the dead, [before he dies,] they will repent. And he said unto him, if they [the five books or Virgins] hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead [before he dies.']*

"But if it be true that God is not to be mocked with impunity;—if it be true, that after the death and burial of the body, the soul must go with good angels to Abraham's bosom, or with evil angels to the place of torment;—and if it be true, that that Divine Redeemer, whose blood removed the wall of partition from between Jews and Gentiles, has given his word, that none shall ever pass that gulf which lies between Heaven and Hell;—then let those who reject or trifle with the word of God, repent or tremble. Pp. 243, 244.

The *second* branch of the *fifth* argument treats of the duration of punishment. In making out this point the author collects together a number of texts, both from the Old and the New Testaments, which affirm that the punishment of the wicked will be *perpetual*, *eternal*, *everlasting*, *forever*, and *forever and ever*. Knowing that the import of the original terms, נצח *Netzach*, or *Nejeh* as he writes it, עד *Od*, עולם *Olam*, αιων *Aion*, εις αιωνα, *Eis Aiona*, αιωνιος *Aionios*, is disputed, he enters into a laborious investigation of their true scriptural signification; and proves, in a clear and able manner, that, in connexion

* Luke xvi. 19—31.

with the punishment of impenitent sinners, they denote what is strictly called *eternal duration*, just as they do when used in connexion with the future happiness of saints, with the being and perfections of God, and with the glory of Christ's kingdom.

In the elucidation of these important *Hebrew* and *Greek terms*, Mr. M'Calla has shown much patient research, and diligent investigation, and displayed a discriminating and judicious mind. We regret that we have not space to make extracts from this part of his work; but can do no more than recommend it, and we do earnestly recommend it, to the careful perusal of those who have doubts or difficulties in regard to the meaning of these terms, on which so much of this controversy hinges.

Mr. Kneeland, the opponent of Mr. M'Calla, is an errorist of the *very worst* stamp. He denies the divinity of our Lord Jesus Christ; he denies not only a limited punishment, but all punishment whatever, in a future state; and he carries his system of error and impiety still farther. In a publication, styled "Presbyterianism versus Presbyterianism," he says, p. 18, "No man is able, *theocratically* speaking," (that is *really*; for this is his meaning,) "to do what he does not; because some power is wanting, and as long as any power is wanting, his power is not sufficient." From this definition of power it will follow, if a man cheat his neighbour, he has at the time, power to *cheat*, but not power to act *honestly*. If a man tell a lie, he has at the time, power to lie, but not power to tell the *truth*.

But this is not all; this man has the hardihood to destroy the very *nature of sin*, and to represent mankind as *mere instruments*, who are no more accountable for their actions, than the *saw* or the *axe*, when used by a human being. Quoting from an essay in which he is commenting on these words, "man is an accountable being," he observes, p. 18, "This is true, but it is true only in a *popular* sense. In a *theocratical* sense, man is only an instrument in the hand of God in doing whatever is done by him: and in this sense he is no more accountable, than the axe is accountable to the man who uses it, or the saw to the hand that shaketh it. Man, considered as an instrument in the hand of God, is altogether *passive*; his intellectual and moral faculties notwithstanding." Now by turning to pages 14 and 15, we shall find what he means by a *popular* sense, and what by a *theocratical* sense. There he explains the signification which he attributes to these terms. "All this contradiction of language, and confusion of ideas, have arisen in consequence of not noticing a certain fact, which is true in all science, and will apply to *theology*, as well as the laws of nature; viz. the distinction there is, and ever ought to be made, between the *popular* and the *philosophical* or *theocratical* language. This distinction is obvious in nature, and should ever be preserved in our language; otherwise we shall confuse, rather than instruct our readers. Common people are not aware, perhaps, how much of our language is accommodated to the *fallacy* of our senses; which, whilst it answers all the purposes for which it is intended, conveys to the understanding only *apparent* rather than *real* facts. Thus we say, the sun rises in the east, and sets in the west; we speak in the popular language; what we mean is true, and we are understood: but after all, it is a *fallacy* of the senses, and ONLY *apparently* true."

Here we have this heretick's scheme discovered in all its enormity. Man is an accountable being in a *popular* sense, but not in a *theocratical* sense; that is, he is not *really* accountable to God for his conduct, but a mere instrument in

his hand. There is such a thing as *sin* in a *popular* sense; but there is *no sin* in a *theocratical* sense. While man *apparently* disobeys the will of God, he *really* does not disobey; for in fact he is a mere instrument in his hand, and does nothing but what he causes him to do. Such a scheme goes to subvert, not only all religion, but all law, and justice and order among mankind. Acting under the influence of such abominable sentiments, what crime may not a man perpetrate? What can restrain him from lying and false swearing, deceiving and stealing, and every other act of iniquity, but a regard to public opinion; and the dread of being punished by human laws. Would it be surprising if a merchant, holding such detestable opinions, were to defraud the revenue of his country, by presenting a false invoice accompanied by a false oath? Should the deception be discovered, and reported to his disadvantage, he might, to save his sinking reputation, prosecute the reporter for slander. Other people indeed might regard such a prosecution as an additional crime; but, as it would tend to beguile the publick, especially as he might take care to keep back the suit, lest the *truth* should come out, it would in his eyes, be a very honourable measure. It is the fashion with people of elastic consciences, in order to secure rapid gains, to make assignments of their property, to persons of the same *virtuous* feelings, and then to take the benefit of the act, which was designed to relieve unfortunate but honest debtors; and afterwards, under pretence of inability, to leave the payment of their notes to their friends, who were so kind as to endorse them: and we can see no reason, except what has been referred to, why a man, adopting the system of Mr. Kneeland, should not, although he were a clergyman, take this expeditious and easy road to large profits in business.

"I was never called a murderer before!" exclaimed a legitimate disciple of Mr. K., when a gentleman of this city said, that, on his principles, it would be an act of kindness were he to destroy at once all the wretched inhabitants of our hospital and poor house, and send them without delay to heaven. "I have not called you a *murderer*, Mr. M.; I am only showing the tendency of your system." And should Mr. K. exclaim, I was never called a defaulter and a cheat before! we should reply, Mr. K., we have not called you a defaulter and a cheat; we are showing the pernicious tendency of your system; and we must say that we should not be surprised to hear, that any publick advocate of such impiety was convicted of these and greater offences.

In conclusion, we think Mr. M'Calla has done a real service, at least to the citizens of Philadelphia, by his publick debate with Mr. K.; for, beside the beneficial results already noticed in a former part of this review, he has, we verily believe, been principally instrumental, in sending the champion of Universalism and impiety from this city. His book, we hope, will be read by multitudes. It is an able performance. His arguments are powerful; his satire keen; and his style perspicuous, lively and forcible.

Literary and Philosophical Intelligence, etc.

A monument is being erected in Glasgow, to the memory of John Knox. It is to be a Doric column, sixty feet in height. He is to be represented as preaching, leaning a little forward, his left leg advanced, and holding in his right hand a small pocket Bible. In the energy of speaking he has grasped and raised up

the left side of the Geneva cloak, and is pointing with the forefinger of his left hand to the Bible in his right.

If the inhabitants of the world amount to 800,000,000, its Christian population will be 200 millions, namely, the Greek and Eastern Churches, 30 millions; the Papists, 100 millions: and the Protestants, 70 millions. The pagans are estimated at 461 millions; the Mahomedans at 130 millions; and the Jews at nine millions.

A French journal has furnished an estimate of the number of children in the several countries of Europe, who are educated at publick schools, compared with the whole population. According to this table, the pupils of the publick schools in the circle of Gratz, is one in nine of the whole population—in Bohemia, one in eleven—in Moravia and Silesia, one in twelve—in Austria, one in thirteen—in Prussia, one in eighteen—in Scotland, one in ten—in England, one in sixteen—in Ireland, one in eighteen—in France, one in thirty—in Poland, one in seventy-eight—in Portugal, one in eighty—and in Russia, one in nine hundred and fifty-four.

The Pope has lately pronounced the beatification of a Spanish Franciscan, named Jubein. Among the numberless miracles attributed to this monk, is one of having resuscitated several couple of half-roasted fowls, which at his command took wing from the spit and flew away, with miraculous velocity. This ignorant and wretched country teems with pretended miracles at the present moment.

A sugar manufactory has been established at Otaheite, where sugar is made from the native cane; and a building designed for a cotton manufactory has been erected at Eimeo; the machinery for spinning and weaving has been imported from England, and is to be put in motion by water power. Cotton grows spontaneously in great abundance.—*Christian Observer.*

Expedition across the Rocky Mountains.—*Monday, Dec.* 19. The following resolution offered by Mr. Sawyer, was taken up for consideration: *Resolved*, That the Secretary of War be directed to lay before this House an estimate of the expense of an expedition under the conduct of an officer of Engineers, from Pembina on the Red River of Lake Winnipeg, along the 49th degree of N. latitude; to the West, across the Rocky Mountains to the Pacific Ocean; from thence along the shores of the coast to the south, as far as the 42d degree of North latitude; and along the Spanish boundary to the Mississippi River, or any other more eligible route across our unexplored territory, to any place on that or the Ohio River; with a view to geological and other examinations, which might be considered useful or interesting.—Rejected.

Canal across the Isthmus of Florida.—Mr. Webster, of Massachusetts, offered the following: *Resolved*, That it is expedient to provide by law for the examination and survey of the Peninsula of Florida, for the purpose of ascertaining whether it be practicable to unite the Atlantic Ocean and the Gulf of Mexico by a Ship Canal, to run from the neighbourhood of St. Augustine, or the mouth of St. John's River, on the Atlantic coast, to the neighbourhood of the mouth of the Suwanny River, in the Gulf of Mexico.

Communication between the Atlantic and the Pacific, across the Isthmus of Panama.—On motion of Mr. Reed, of Massachusetts, it was *Resolved*, That the Committee on Naval Affairs be instructed to inquire into the expediency of establishing a line of communication between the Atlantic and Pacific oceans, through the Isthmus of Panama.

Mr. Reed observed, on introducing this resolution, that the object it had in view was important, as a means of obtaining information from those distant seas. Successive nations on the Southern Continent were now becoming free; our government had entered into treaties with them; and our commerce in that quarter of the globe was continually increasing. There were, besides, many of our whale ships constantly in those seas, on voyages of three years duration. A more direct means of communication with those seas was very desirable, not only for the satisfaction of many anxious families, but in case of accident or disaster. The most important end, however, which he proposed by the resolution, was to provide means of more promptly conveying orders and intelligence, between the Executive and that part of our navy which was stationed in the Pacific. No one could be ignorant of the delay and danger attending a voyage around Cape Horn, especially in the inclement season of the year. The communication he sought to have established, might be accomplished at a very small expense, and the objects which it would attain, were of the highest importance.

The religious as well as the political world will rejoice, if the plan of a communication between the Atlantic and Pacific, mentioned in the above congressional resolutions, should go into operation. We should then have an easy and expeditious method of communicating with our Missionaries in the South Sea islands.

Weather.—Three or four days during the last month, have been excessively

cold, throughout the United States. In some places the thermometer has been 8° or 10° below Zero.

Dr. Siebold, physician to the Dutch establishment in Japan, has been acquiring a knowledge of the language and literature of that country, which he means to employ for the instruction and gratification of the learned world of Europe. —He has already made some interesting communications to the British Asiatic Society. In like manner, Mr. Korous, a Hungarian traveller and philologist, has enjoyed favourable opportunities of insight into the language and literature of *Thibet*. He has completed a grammar and vocabulary of the language.

The erudite Dr. Carey has completed his Dictionary of the *Bengalee* language, consisting of 2160 closely printed quarto pages. He was employed upon it for a period of ten years.—*National Gazette.*

Curiosity.—Mr. Samuel F. Baker, of Andover, Massachusetts, being employed with others, in making a stone bridge, in the North Parish of Andover, they discovered, on taking up a large flat stone, (about three feet by five,) a great body of living snakes, which had probably taken shelter there for the winter. They were cold and stiff at first, from the cold, but exhibited various signs of life when exposed to the sun. On being counted, there were found to be *one hundred and sixteen;* and, what renders the circumstance more singular, there were various species, viz. black, striped, and green snakes, and house and brown adders—numbers of each. They were of different sizes, varying from six inches to two feet. —*Salem Gazette.*

Exploration of the North West Coast.—*Friday, Dec.* 16. The following resolution, offered by Mr. Baylies, was adopted: *Resolved,* That the Secretary of the Navy be requested to inform this House whether the sloop of war Boston, about to be commissioned, might not be employed in exploring the Northwest coast of America, its rivers and inlets, between the parallels of latitude 42 and 49 north, without detriment to the naval service of the United States; and whether the expense incurred in such service would exceed the ordinary expenses of such vessels while cruising. And also whether it would be practicable to transmit more cannon, and more of the munitions of war in such vessel, than would be necessary for the use of the vessel.

The New Jersey Legislature have passed an act changing the name of *Queen's College,* to that of *Rutger's College.*

Religious Intelligence.

SANDWICH ISLANDS.

Within a few days past, we have received a letter from the Rev. Mr. Stewart, missionary at these islands, of the date, March 24th, 1825. A continuation of his private Journal, up to the time at which he wrote, accompanied his letter. We shall continue the publication of this Journal as fast as our space will permit; and we can assure our readers that it will be found not less, but rather more interesting, than the part they have already seen—We regret that we could not publish a larger portion in our present number.

It appears that the mission to the Sandwich islands has been, from the very first to the period of the last accounts, remarkably prosperous. A number of hopeful conversions, or of instances in which revealed truth has made a deep and practical impression on the minds of the natives, have already occurred; and these instances have been witnessed, for the most part, among the highest chiefs of the Hawiean nation. It appears in a word, that the governmental influence of the islands is now decidedly in favour of the instructions and institutions of the gospel; and that this, under the Divine blessing, is the result of full and calm inquiry, producing a decisive and settled conviction of the importance and value of Christian piety—in reference both to the temporal and eternal interests of the inhabitants of these islands. Schools are established, as extensively as teachers can be found to

instruct them; many of the people of all ranks, are assiduously employed in learning to read, and in acquiring a knowledge of the arts and manufactures of civilized life; and the usages of such a life are becoming fashionable. Publick worship is well attended; the Sabbath, in many parts of the islands, is regarded; and there is every reason to hope—and by this hope the missionaries are greatly animated—that the period may not be far distant, when in these islands, there will be a renewal of those scenes, so cheering to every Christian mind, which have recently been witnessed at Otaheite, and in almost the whole group of the Society Islands.

We perceive that it is stated in a letter from Mr. Whitney, of the 24th of June, (exactly three months later than ours from Mr. Stewart,) published in the Missionary Herald of the last month, that "with the exception of Mrs. Stewart, all the members of the mission were in comfortable health three weeks ago. It was then feared, that she was in danger of a decline." This information will doubtless create anxiety in behalf of the very interesting individual to whom it relates, among her numerous and attached friends in this country. In our letter, Mr. Stewart says—"As to domestick news, we are all comfortable; though Mrs. Stewart does not regain her strength as rapidly in this, as in her former confinement. The mother and daughter, however, both promise to do well." As Mr. Whitney wrote from information, and the period to which he refers is but little more than two and a half months later than the date of Mr. Stewart's letter, and the "danger of a decline" is spoken of, only as what was "feared," we cannot but hope that her indisposition is not such as to threaten her valuable life; and that it will be removed by the short voyage, which it appears she was about to take for that purpose.

THE STATE OF THE JEWS.

It appears from "Jowett's researches in Syria and the Holy Land," a most interesting work recently published; from the statements contained in "The Jewish Expositor and Friend of Israel," a monthly miscellany published in London; from the communications of that wonderful Jewish missionary Wolf; from the letters and journals of the American missionaries in Palestine; and from "Israel's Advocate," published in this country, by "The American Society for meliorating the condition of the Jews"—from the concurrent testimony of all these varied sources of information, which we mention because they are so various, it appears that there is a great and unusually excited attention of the Jews throughout the world, in regard to the subject of the Messiah's advent; and that, in various places, there is a disposition, perhaps never witnessed before since the apostolick age, to hear the representations of Christians in behalf of our Divine Saviour, and to listen to the evidence that he is the true and only Messiah. The conversions of Jews to the Christian faith, within a few years past, although not numerous, when compared with the whole number of that extraordinary people, yet are, we believe, considerably greater in amount, than they ever were, in the same period, since the first century of the Christian era—We, of course, speak here of *voluntary* and we hope *sincere* conversions; for the compulsory measures used by the Papists, to make Jews appear to be Christians, when the whole effect was to make them hate Christianity the more, cannot be thought of without grief and regret. In addition to all, there is an increasing interest taken by Christians generally, in behalf of the Jews, and a disposition to show them kindness, which has not been witnessed before for more than se-

venteen successive centuries—producing missions to the Jews, societies for their relief and their conversion, inquiries into their state in all countries, and various other measures to enlighten them, and to win them to the faith of the gospel. Putting all these circumstances together, we think that among the signs of the times, which indicate the approximation of the millennial age, *the state of the Jews* may be reckoned one, without any just charge of extravagance or enthusiasm. And we have made this short statement, for the benefit of those who do not, and cannot, read the voluminous productions on this subject, which are now given to the publick.

RUSSIA.

Having frequently of late mentioned the unhappy change, which has taken place in this extended empire, unfavourable to the diffusion of the Sacred Scriptures, and the prosecution of evangelical missions, it has occurred, that it might be desirable to our readers to see, on this topick, something more in detail. We therefore subjoin the following extract from the London Evangelical Magazine, for November last.

Anti-biblical Revolution in Russia.

"This Institution, which for several years pursued so distinguished a career, and promised to supply with the Word of Life, not only the Russian population, but the numerous heathen and Mahomedan tribes of that wide extended empire, is now completely paralyzed in its exertions, and appears to be dying a lingering death. In consequence of the powerful opposition which was raised to the Bible Society, Prince Galitzin, its Noble President, retired from that office; he, at the same time, resigned his situation of Minister of Religion, and a Russian Admiral was appointed in his place. Its no less excellent Secretary, Mr. Papoff, who visited this country about two years ago, and who was connected with the censorship of the press, was afterward put on his trial by the Criminal Court, respecting a book which had been publishing by Pastor Gossner, in which there were some reflections which were considered as unfavourable to the doctrine of the Greek Church relative to the Virgin Mary. Several others were also involved in the same prosecution, two of them pious men. Pastor Gossner himself, who, though a Catholick, is said to be a most eloquent, evangelical, and useful preacher, had, previous to this, been ordered away from Petersburg on a few days' notice. The powers of darkness, in short, appear to be mustering their forces in the Russian empire; the measures pursued seem to be a part of that general system for arresting the progress of light, and for involving the nations in all the darkness of the middle ages, which has of late years constituted the distinguishing characteristick of the policy of most of the continental princes.

"Among the fruits of the revolution, in regard to the Bible Society in Russia, it may be mentioned, that though it was at one time intended that the Missionaries at Astrachan should be employed in printing a new and corrected edition of Martyn's Persian New Testament, and though the types had been ordered, and had arrived in Petersburg, it has been since resolved not to proceed with the printing of it. The Missionaries were likewise informed, that the Tartar-Turkish Version of the Old Testament, preparing by Mr. Dickson, would have to be submitted to the Archbishops of Astrachan, Kazan, and Ecaterinoslave; so that the publication, in Russia, of the Old Testament in that language, even if the Version were completed, may be considered as very problematical. In the present state of affairs, it was not even deemed safe to print Tracts, without first submitting them to the censorship: for though their having done so formerly was winked at, it was not supposed it would be tolerated now; and the punishment, for a breach of the law on this head, would be not only the suppression of the work, but a severe fine, if not even banishment.'—*From the Missionary Register.*

"The Scottish Missionaries have at length been compelled, through the unhappy change which has recently taken place in the Russian Councils, to abandon every station in that empire, except Karass."

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Immediately in connexion with the foregoing article, we find the following. It serves to show the feelings and character of those in India, who are hostile to all attempts to Christianize the multitudinous population of that section of the globe. Nothing but the fact could easily have convinced us that

any man, calling himself a Christian, would ever disgrace his paper, in the manner done by the publication of the advertisement here given—

INDIA.

ADVERTISEMENT EXTRAORDINARY.

To the Editor.

SIR,—The following is a verbatim copy of an advertisement, which, I am credibly informed, is to be found in a newspaper entitled *The India John Bull*, published at Calcutta, for the edification of many millions of idolaters, who are subject to the Crown of Great Britain. F.

"I, Achin, Chinaman, native of Pekin, return his thank to de religious and most worships in Bengal, since his first begin business. He now have to acquaint de worshippers of idols, that his son, Aloo Achen, have arrived, after his study of sculpture in Italy and London. He have brought wid him many blocks of that beautiful stellated granite, from Kelkenny; he have also brought out a Mr. Bacon's Pentagraph, by which we am now able to reduce to de smallest size any favourite idol, for domestick worship and in portable compass (exactly resembling de original,) for religious travellers by sea or land. We have one blocks of dis imperishable marble weighing three tons, beautifully variegated; dis I proposes as de basis of a durable idol, to supersede de perishable wooden figure of Juggernauth; I with my son, have nearly completed de idol; we have left one opening behind in de body, to contain de dust of the first inventor, and de bones of de carver in wood; we have, at de lower extremity of de body, leaved room to introduce (from two oval reservoirs of mercury) tubes up to de corner of each eye, close to de nose, close filled wid water; de mercury below, pressed by de warm hands of de priest, will cause de idol to shed tears at any time, or on any festival, like Peter de Great's Vargin on Good Friday. We have left a cavity in de mouth, between de teeth for phosphorous light; also, in each eye of de idol, to illuminate de enamel and glass pupils in front. We makes figures of any incarnations: bulls for Egyptian worship, of de same beautiful Irish marble; boars, tortoises, hawks, sphinx, lions. Any pious person inclined to employ me and son, will, by sending a plan or likeness of de favourite deity, be certain of having it exactly executed according to order. Should de wood, cark, or clay of any favourite family idol be rapidly in decay, we engage to restore de deity to his original form, in imperishable materials (and if required,) improved in de most graceful and natural proportion. Orders directed to Achen and Son, sculptors, Penang, will be thankfully received and promptly attended to."

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BOMBAY.

The following joint letter, addressed to the Corresponding Secretary, has been received by a Salem vessel, which left Bombay on the 31st of July.

Bombay, July 19, 1825.

DEAR SIR,

Since we last wrote and informed you of the death of our lamented brother Nichols, all the adult members of our mission have been spared without any severe or lasting sickness. But the list of our deceased children has received still another name. On the 3d inst. the child of Mr. Garrett, named Mary Hardy, experienced the general doom of fallen man. Her complaint was attended with some symptoms of the hydrocephalus, though the disease was not distinctly marked. Mrs. Nichol's child is now quite ill. When the Lord will cease smiting us, and replenish our desolation with spiritual sons and daughters, we know not; but we even hope and look for the time.

The young man who had proposed himself for admission into our church, is still a candidate. Without giving so satisfactory evidence of piety that we are decided to receive him, he still gives us some reason to hope.

He is now at Joonnur, in the interior, where, in consequence of a special request, presented here in person by several respectable citizens and officers of the town, we have established a school. In this school are upwards of one hundred and fifty boys.

As to the schools previously established, we trust our report, which was called for by the liberal assistance, we had here received, will prove sufficiently particular to satisfy each of the benevolent societies, which assist in this department of our labours; and will also save us the time and expense of a letter to each.

Since we last wrote, we have published no new tracts; but have commenced a new edition (10,000 copies) of the scripture history, and are about commencing one of the English and Mahratta books intended for sale, with a view to the promotion of morality and Christianity. We are about to print, likewise, a new edition of the Ten Commandments, with other select passages of the Scriptures. The printing of the New Testament in order

is advanced to Philippians. The short epistles were printed previously.

We think the principles and objects of Peace Societies so important, and so Christian, that you will not disapprove of our connexion with them. In reply to our application to the London Society for assistance in the publication of tracts, we have received several copies of their publications, and a proposal of assistance on the formation of a Tract Society here. And we trust, that such an one will be formed, among the friends of Christ in this Presidency, in which society our brethren in the neighbouring missions and ourselves shall unite.—We are also about to propose to them an annual missionary association, for mutual assistance and strength, in promoting the kingdom of the blessed Redeemer.

We were not long since visited by the converted Jew, Michael Sargon, employed as a teacher of a Hebrew school at Cochin, by the Madras Auxiliary Jews' Society. He came to make inquiries respecting the Jews in this region; and, not long after, we received a communication from Dr. Bannister, of Madras, inquiring as to the expediency of the Madras Society establishing Jewish schools here; and whether, in case they should, we would occasionally instruct them. We returned, in answer, our good wishes towards the object of the Society; and remarked, that probably not more than one small school for teaching Hebrew could be established in the vicinity; and that, even in this, a capacity to read and write Mahratta, their vernacular and almost only language, should be made a prerequisite to the admission of any children; lest, perhaps, they should be drawn away, and kept from our Mahratta schools; and thus, in reality, be kept from any adequate acquaintance with the Scriptures. If they adopted such a prerequisite, we should be happy to assist them, as far as our other occupations would permit; but we observed, that we had not fully decided, as to the most expedient way of appropriating our own Jewish funds; that we have long thought it desirable to establish a school for instructing in Hebrew and Mahratta; and though we had no teacher well qualified, we were endeavouring to provide one by giving instruction to several Jewish boys. As the Greek and Hebrew Scriptures are the principal source of religious knowledge, it was previously, and still is, our wish to have a school, in which both these languages might be particularly taught. We have therefore commenced the instruction of one Mahratta (a Bramin's son) and one Catholick boy in Greek.

We would hope that several missionaries, with those who previously proposed to come to our assistance, are on their way to join us; and also that assistance from on high may soon be vouchsafed us, and be more conspicuous for the encouragement of ourselves and our supporters, and for the salvation of infinitely precious souls.

Yours, in the hope and patience of the blessed Gospel.

G. Hall,
A. Graves,
E. Frost,
J. Garrett.

P. S. Since commencing the above, Mr. and Mrs. Frost, have both been quite ill; Mr. F. with a fever. Through Divine goodness, Mr. F. is considerably better; but Mrs. F. continues sick.

The extremely favourable opportunity for a passage to America, with the afflictions which the mission has experienced in the loss of children, and the obvious and dangerous effects of this climate, on Mr. and Mrs. Hall's two children, so that the life, especially of the eldest, has been despaired of, and there is but slight if any ground to hope they would not ere long fall a prey to the climate of this country; these considerations have induced us all to concur in the expediency of Mrs. Hall's accompanying her children to America. As we are solemnly bound to the preservation of life, and as the mission has suffered so much already, and the trial, in the present measure, rests most heavily on the parents, we think we may expect not only the *sympathies* and prayers, but the *assistance* of our fellow Christians.—*Missionary Herald for December.*

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INTERESTING FROM LIBERIA.

We have been politely favoured with the following letters from the Rev. Lott Cary, missionary at Monrovia, to his friend in this city. Mr. Cary has, for a long time, acted in the treble capacity of Physician, Minister of Religion, and Teacher of the school, in all which his industry and zeal are very conspicuous and highly praiseworthy. It is to be hoped that the Board may soon devise means to relieve him from the practice of medicine, that he may have more time to devote to missionary purposes, for which he seems eminently qualified.

Had he leisure for this object, and a little more assistance from the African Missionary Board, he would no doubt soon be instrumental in establishing a large school at Grand Cape Mount. Such an establishment would more strongly identify the interests of the natives with those

of the colony, and secure their co-operation in the benevolent exertions of the society.—*Richmond Fam. Vis.*

Monrovia, June 10th, 1825.

On the 18th of April, 1825, we established a Missionary school for native children. We began with 21; the school has increased since to 31. And as I know it to be the great object which the Society had in view, I felt that there was no risk in furnishing them with a suit of clothes each, upon the credit of the Board. We teach from eleven in the morning, until two in the afternoon, it being as much time as I can spare at present. You will see from the list that Grand Cape Mount will soon be a field for missionary labours, as that station is most anxious for improvement. I wrote to the King some time in May to send five or six girls to school, and have since received an answer, informing me that the girls and their mothers were absent, and when they returned I should have them. According to their custom they have to remain six months. I intend to write him again, and, as soon as the African Missionary Board can support a school, to get one established up there. To furnish clothing and books for the children, and support a teacher, is what the Board would have to do. I think after one or two years, such an establishment would be no expense to the Board, but that they would very gladly support a school themselves. We are told to hope great things, expect great things, and attempt great things. You must know that it is a source of much consolation to me to hear the word of God read by those native sons of Ham, who a few months ago were howling in the Devil's Bush.

LOTT CARY.

Monrovia, Liberia, Africa,
June 15th, 1825.

Dear Sir,

Nothing very interesting has taken place since I wrote you last, except that among the last emigrants who came out, there has been considerable sickness, and some deaths; the precise account of which I cannot give at this time. I do believe that the sickness of new comers hitherto has been greatly increased in consequence of the very unfavourable season of the year in which they left America. You know that they have long been accustomed to have their systems prepared for the summer heat. But to leave in the winter, and be suddenly introduced into a warm climate, it is natural to conclude, that they will be sooner attacked, and that the disease generally terminates more seriously. Send them out in the fall, and I think the sickness will be very light, and in some constitutions altogether avoided.

Please to use your influence to have a physician sent out, as I must of necessity quit practising, for it occasions a greater consumption of time than I can possibly afford.

We begin now to get on with our farms and buildings tolerably well. I have a promising little crop of rice and cassada, and have planted about 180 coffee trees this week, a part of which, I think, will produce the next season, as they are now in bloom. I think, sir, that in a very few years we shall send you coffee of a better quality than you have ever seen brought into your market. We find that the trees of two species abound in great quantities on the Capes, both of the large and small green coffee, of which I will send you a specimen by the first opportunity.

The Sunday School continues to prosper. We have now on the list forty, but only about thirty-three attend regularly. Two of them, George and John, from Grand Cape Mount, can read in the New Testament quite encouragingly. In addition to that, I have under way a regular day school. We began with 21, and now have on our list 31.

Yours, with respect,
LOTT CARY.

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In the last report of the London Missionary Society, the following account is given of a meeting of the inhabitants of Raiatea, one of the Society Islands, on the first of January, 1824.—Did not these interesting people enter on a New Year in such a rational and Christian like manner, as might well serve as an example to religious congregations, in lands where civilization and the institutions of the gospel have been long established? In what manner could a Christian society better observe a New Year's day, than as a religious festival; at which there should be a simple and temperate repast, furnished by voluntary contributions from the products of the country, accompanied by short addresses, recounting past mercies and future duties, and concluded with prayer and exhortation from their religious teachers?

On an elevated pavement, or platform, in the sea, originally intended for the site

of a new house for King Tamatoa, tables were spread, and filled with the natural productions of the island. Around these sat the baptized, on neat sofas, of their own manufacture.—Awnings of native cloth protected them from the sun. At a little distance behind them, the rest of the native inhabitants sat on the ground, according to their ancient custom. When the repast was ended, speeches were delivered by natives, of which the following is the substance:—

A native named Tereahue, stood up and said—"Friends, we are here assembled in unity and love. And why? because the sun has risen upon us, and the darkness has fled away: let us now, therefore, be diligent in the light, and return no more to the work of darkness."

Atihuta (a deacon) spoke as follows:—"Brethren and sisters, we have arrived to another new year. Shall we increase or decrease? (i. e. as a church.) If we increase, it will be well; but if we decrease, it will be bad. Through the grace of God we are spared to another year; but let us remember, the tree that does not bear fruit will be cut down. The fruitful tree alone is valued by its Lord."

Tute said—"We are now safe in the net. Let us not attempt to break its meshes, and so get out; for nothing but misery is outside. Let kings, and chiefs, and people, be diligent, that our net be drawn full of fishes."

Rehia stood up and said,—"Remember what the teacher said a few Sundays since: *Shall we continue in sin, that grace may abound?* No, by no means, *for the wages of sin is death.* He that hath, to him shall be given, and that in abundance: let us, therefore, pray for activity in holiness, that we may cast away every evil custom and abominable thing, and become really holy to the Lord. Let us go forward, my friends, and not back; and run the race, and God will give us a reward."

Manaua, an old man, then rose, and spoke as follows:—"Friends and brethren, I have only a little speech to say. God says, 'Hearken unto me.' Do we? If we do, it is good indeed; if we do not, why is it? Does God forbid us? No. Does his Spirit? Does his word? No. Do his teachers? No. If we receive not his word, why do we not? Is it because we are forbidden? No. It is our own wicked hearts only that forbid us."

Timaurii, another deacon, thus addressed those who have not as yet come forward to the Lord:—"Friends, if you wish to do as we do, it is well. Receive then the word of God; learn to read it. Eat not the food alone that perishes, but seek also that which never perishes. Your bodies are clothed and neat, because we are all in one land, and receive equally these blessings of the Gospel; but you are still separate from us: seek that you may not be thus separated at the last day."

Ahuriho then addressed the same class of persons as follows: "Friends, you are now at the edge; are you nearly in? We are all of the earth, but God can make us all to be of heaven. The word of God will grow and increase. All of us are sinful creatures; there is only one refuge for us, Jesus; there is no other home for this clay. Then return to him, your only true home."

Atihuta having sat down rose again, and addressed them as follows:—"Brethren according to Adam's flesh, when will ye be brethren in Christ? Remember, the wages of sin is death. Do not wait until you are good, and think then to come for baptism; that is from the devil; but come as you are, for Christ came to save sinners, and he will make your hearts good. Whom will you choose this day? Christ, or the wages of sin? The door of his church is open; come in."

Timuarii rose a second time, and said—"I will conclude Atihuta's speech, by saying, Yes, and the bride says, 'Let him that is athirst come;' and more than that, *you all know this*, and *therefore* come."

Another addressed the church, and observed, "God says, 'My son, give me thine heart.' Let us, therefore, give him our hearts, and our mouths too. Do not put a lock on your mouths; take it off, and speak for God."

Papaina walked forward and said—"My heart, friends, does so rejoice, that I, who am no speaker, must speak; and this is what I say: I am most heartily glad to see the king, chiefs, and people, all eating together with our teachers. Do not let us go back again to evil, but go forward to good. Now, behold, I who am no speaker, have spoken, and this is all I have to say. My speech is ended."

Maiore observed—"So it is with me. Five years have we now met together, and I have not spoken. I have been ashamed to speak; but God has done away that shame; and this is what I have to say: Let us be zealous in that which is right; give the glory to Jesus Christ, for he is the author and finisher of our faith."

Taataurupa, a person who was baptized on the preceding Lord's day, spoke as follows:—"Listen to me, friends; I am but just come from the wilderness of the world to the kingdom of God, in which is nothing but goodness, both for body and soul. Behold our present employment, seated on seats, eating together of food upon tables, and salvation also for the soul provided for us! It is good indeed!"

Ahuiro stood forward again and said

—"It is a new year, let us have no more old heathen customs. Such women who in common go about without proper attire, and come here dressed because we are all assembled, let them remember this is not right; God sees them always. It is not suitable to the word of God; it is no sign of their being born again."

TIMAURI.—"Friends, it is good to speak! let every man speak his speech, and if it is good we will attend to it. We are not commanded by our teachers to say so and so; but we speak what we feel, it is not from the teachers. Behold some, just admitted into the church, they rejoice and speak. Let us all encourage one another, that we may be still improving in all things, especially now we are going to our new city."

KING TAMATOA arose and observed, that he was well pleased with all, both chiefs and people, on account of their diligence and activity; but let not their professions be like the bamboo, which, when lighted, blazes most furiously, but leaves no firebrand nor charcoal behind for future use! Let not their zeal be like it, kindled in a moment, give a great light for a season, and expire, leaving nothing behind!

Messrs. Threlkeld and Williams afterwards each addressed the people.

The day was spent much to the satisfaction of all. The number of tables covered with food of various descriptions was about four hundred.

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MISSION COLLEGE IN CEYLON.

The publick are aware that the Board, at the late annual meeting, approved of the establishment of a College in Ceylon, under the care of the American Missionaries, as soon as satisfactory arrangements can be made for the commencement of such an institution. It is not intended to make an appeal to the publick generally, in behalf of this particular object, lest it should divert from the general treasury of the Board those contributions, which are indispensable to the support of existing objects. But there are many individuals, scattered throughout our country, who could easily spare one, two, three, or five hundred dollars each, without diminishing their other donations. Will not these individuals seriously consider the nature of this claim upon their liberality, and the example of the unknown friend, who has generously offered *five thousand dollars* whenever *ten thousand dollars* shall have been received for this purpose. If twenty persons would give five hundred dollars each, or forty persons two hundred and fifty dollars each, the sum is raised, and the founding of a seminary for the benefit of millions is secured. Whatever may be paid for this object, will be kept in a productive state, and separate from the general funds of the Board, till it shall be applied to the purpose, for which it was intended.—*Missionary Herald for December.*

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BRISTOL.

The Thirteenth Annual Meeting of this Society* was held on September 18th, and several successive days. The following Clergymen and Ministers advocated the cause: the Rev. Messrs. Dampier, Day, Cooper, Parsons, Jay, Griffin, and Stratten. A singular coincidence was observed in the strain of several of the discourses. For soothing commendations of past exertions, were substituted expressions of lamentation and regret, that so little had been done by us as Christians, answerable to the claims of God, and the necessities of the heathen. The appeals grounded on this view of the case were solemn and successful. The collections at most of the places surpassed those of former years, and at some very considerably. The Committee had suggested the propriety of collecting from seat to seat, instead of the usual confused manner, at the doors, on the close of the service; and the suggestion was most readily and cordially acceded to by every congregation.

The publick meeting, at which Charles Pinney, Esq. presided, was unusually interesting. Another meeting was held at the same time, in consequence of the crowd; and a holy, uniting, and animating influence pervaded the assemblies, which it is presumed will never, by many, be wholly forgotten. It appeared from the Report, that several new Branch Societies had been formed in the course of the past year, and that others are upon the eve of formation. Thus the energies yet untried of this vast city and neighbourhood are about to be put in requisition for the great—the benevolent design of evangelizing mankind. The collections amounted to 911*l.* 16*s.* 6*d.*—*Evangelical Magazine for November.*

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DEATH OF THE REV. DR. BOGUE.

It is with feelings of deep regret that we stop the press to announce the decease of the Rev. Dr. Bogue, D. D., the venerable Tutor of the Society's Missionary Seminary at Gosport. The mournful event took place at Brighton, whither the Dr. had gone to attend the Anniversary of "the Sussex Auxiliary Missionary Society;" he was seized with spasms after having engaged in the publick worship of God, on Tuesday evening the 18th ult. and the violence, and repetition of the attacks, at length terminated his earthly course, on Tuesday morning, October 25, 1825.—*Evangelical Magazine for Nov.*

* Auxiliary Missionary Society.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of December last, viz.

Of Mr. Joseph P. Engles, the annual collection in the Eighth Presbyterian Church, for the Contingent fund	$25 78
Of Rev. Stephen Saunders, of South-Salem, West-Chester, Co. N. Y.—being his subscription on Rev. Isaac W. Platt's paper for ditto	10 00
Amount received for the Contingent Fund	35 78
Of ditto collected by him in the bounds of the Synod of New York, for the Synods of New York and New Jersey Professorship	53 00
Of Eliphalet Wickes Esq., a donation from Mr. Othniel Smith, of Jamaica, Long Island, for the same Professorship	50 00
Of Alexander Henry Esq. in full of his last subscription, for the Synod of Philadelphia Professorship	600 00
Of Rev. Dr. Archibald Alexander, the subscription of Mr. James Wood, lately a Student of the Seminary, for the Theosophian Scholarship to be endowed by the Class who finished their course last September	100 00
Total	$838 78

View of Publick Affairs.

EUROPE.

GREAT BRITAIN.—From Britain we have received no intelligence of much general interest, in the course of the last month. Measures are actively pursued by the government, to secure the advantages of trade, and to the greatest extent, with all the republicks of South America; and with the dominions of Don Pedro, the emperor of Brazil. With this latter potentate, a formal treaty has been formed; and we also see it announced, that copies of a treaty, between England and the Republick of Colombia, were formally exchanged at London, on the 7th of November. An article has likewise appeared in a publick paper, stating that Britain had taken the island of Cuba under her protection—This, however, has not been confirmed. Britain has already established a friendly intercourse with Mexico, Guatimala, and Colombia, the three republicks exactly, which most wish, and with the most reason, to see Cuba emancipated from the Spanish yoke; and from which an expedition was not long since stated to be in preparation, for the invasion of that island. The object of Britain—her very idol—is lucrative commerce, and she will not designedly interfere with this, by any of her measures; and will therefore not offend her new friends, unless she can have for it a full equivalent. Perhaps she may find this in securing Cuba to Spain—If so, she will probably do it.

FRANCE.—All is quiet in France. It is perceived by her merchants, that their country has lost a great advantage, by suffering the British to make almost a monopoly of the commerce of the late possessions of Spain and Portugal, on the American continent. They are also fully aware that the cause of this is no other, than that France is a party to the Holy Alliance; and this alliance, we doubt not, they execrate in their hearts. But they cannot speak freely. Chateaubriand says as much as he dares say; but the government feels too secure to regard much, either his suggestions or the wishes of the merchants.

SPAIN.—Mr. Zea, the late prime minister of Spain, is succeeded in that high station, if such a station can be in Spain, by the Duke del Infantado—This is the very man for whose elevation the *Ultra Royalists* have been clamorous, as knowing that his views coincided exactly with their own. Accordingly we find, that arrests and banishments are increased, and that they chiefly fall on the most zealous royalists! Such is the infatuation and ignorance prevalent in Spain, that it appears to be believed that a cer-

tain bishop in Mexico had been nominated Viceroy of that country, and was there actually holding two large provinces in the most loyal subjection to king Ferdinand--It would seem that an awful crisis, in the affairs of this degraded country, cannot be far distant.

GREECE.—We have little that is new to report in regard to Greece. It is alas! not new, that the most unhappy divisions exist among the inhabitants, and especially among the leading men, of this interesting country. These divisions, and the interference of the Holy Alliance, direct or indirect, open or concealed, have long been, and still are, the sources of all our fears, in regard to the final triumph of the Grecian cause. If they were united and true to themselves, and were led on by a Grecian Washington or Bolivar, and if their enemies had no foreign aid, secret or ostensible, we have no doubt they would soon drive the Turks, not only out of their own territories, but, if they so pleased, out of Europe too. As it is, our hopes and fears are mingled--We perceive that a report is in circulation, (derived however from an Austrian vessel from Alexandria, and therefore suspicious,) that a large reinforcement is on its way, to join the Egyptian army in Greece—"consisting of 120 sail of frigates, fireships, and transports, with 30,000 troops"—and that this expedition sailed from Alexandria on the first of October. If this information is correct, we hope that the Greek naval force, which has always been well conducted, will meet this formidable flotilla of barbarians, before they reach the place of their destination.

RUSSIA.—There is no confirmation of the report that Russia had commenced hostile operations against the Ottoman Porte. Possibly such operations have been prevented, by what we find stated in the National Gazette of the 3d inst.—"The Sublime Porte, in compliance with the wishes of Russia, reduced on the 17th October, the number of Turkish troops in Moldavia and Wallachia, and restored the local governments to their former privileges." The recent controversy of Russia with the Porte has related to these provinces. It appears that she has obtained her object. We have little doubt that she is preparing the way, for an easy march of her troops to Constantinople.

ASIA.

Nothing new has reached us from Asia, since our last statement, except some details in relation to the war with the Burmese—which go to show, that the whole of the western and northern parts of the Burman empire, are likely soon to be subject to British domination. This war, we perceive is not popular in Britain; at least with the religious part of the community. The Christian Observer has always appeared to dislike it; and in a late number of that work we find a remark, the purport of which is, that there are no perceptible advantages to be derived from the conquest of the Burmese, that can compensate for the expense of the war, if no regard were had to the more serious consideration of the dreadful waste of human life that it has occasioned.

AFRICA.

By a late arrival from Gibraltar, we learn that a famine now prevails on a part of the Barbary coast, to such a degree that some of the wretched inhabitants drop down dead in the streets—This is particularly stated to be the case at Tangier. A subscription had been opened at Gibraltar for their relief.

AMERICA.

Within the last month we have received intelligence of much importance from our sister republicks in the southern part of our continent.

PERU.—It appears, by an arrival at Baltimore from Lima, that on the 1st of October last, the fortress of Callao was still in the hands of the royalists; and although closely blockaded by the Peruvian squadron, it was believed it might still hold out for six months longer. Bolivar is positively stated to be in Upper Peru; and yet an arrival from Pernambuco, at Hartford, Connecticut, has, it is said, brought letters which represent him as having entered the Brazilian territory, probably with a view of exterminating royalty there.—We have even a copy of the proclamation which he is said to have issued. These accounts cannot both be true—which is false, time must decide.

CENTRAL AMERICA.—The Federal Congress of Guatemala, on the 29th of August last, ratified the Constitution which had been formed by a convention of the preceding year. A British Consul has been received here by the President of the Congress, and treated with the greatest respect. It is evident that the British—and who will blame them?—are endeavouring to be beforehand, not only with all the other European powers, but also with the United States, in establishing a friendly intercourse, and commercial arrangements, with the new American republicks.

Mexico.—The Castle of San Juan de Ulloa has at length capitulated to the Mexican arms; and now not a vestige of the authority of Old Spain remains in that extended republick. The governor, or commander of the garrison, held out till nearly all his men had died by disease and famine—only 75 remained out of 500. Sentinels dropt down and died at their post. The inhabitants of the town on which they had fired, were so affected by their wretched state, as to send them some supplies. The governor, it appears, deliberated, at the last, whether he should not blow up the garrison, rather than surrender. He did not, however, adopt this insane alternative. He obtained an honourable capitulation; and he and the small remains of the famished garrison, were sent to the Havana—and there, after all he had done and suffered, he was received with coldness. Such is the reward of even desperate fidelity, under the reign of the beloved Ferdinand.—Great rejoicings have taken place throughout this republick.—Mr. Poinsett, the American Minister, is treated with great distinction.

Colombia.—This republick took the lead of all her neighbouring sisters, and she still seems to preserve it, in the establishment of free institutions.—She appears, at present, to be in a career of prosperity, to the full as rapid as could reasonably be expected, when we look to the goal from which she started.

Brazil.—We have already mentioned the treaty lately made and ratified, between the Emperor of Brazil and his Britannick Majesty. We do not think it necessary to give the details of this treaty—which, in our opinion, is not likely to be of great duration. We hardly believe that Britain will go to war to sustain Don Pedro in his empire; and if not, we think, as we have heretofore thought and said, his reign and his empire will not long endure. If he commences hostilities with the neighbouring republicks, as he probably will, we think that it will terminate, in turning his empire itself into republicks. He has never had the shadow of an equitable claim to the Banda Oriental. It was never a Portuguese, but always a Spanish territory, before the late revolution; and he seized on it, in a time of its necessity, in 1817. In contending for it, the probability is, that a conflict will commence which will end in his defeat, and the revolutionizing of his whole dominions. The northern part of them, have lately been in a state of insurrection—and there, at present, a scarcity prevails, which approaches to a famine. This scarcity is represented as, in a great measure, the effect of drought; but it is doubtless increased by the want of commerce, and probably also, by the severe measures adopted to suppress the insurrection. Empires and republicks—we repeat a remark that we made nearly two years ago—are not calculated, especially when in a forming state, to be good neighbours. It would be wonderful indeed, if Brazil should remain long under an absolute sovereign, when all its territories join on free and independent republicks.

Buenos Ayres and Banda Oriental.—From these republicks, (for we think we may now reckon Banda Oriental as a republick) information of a very interesting nature has been received, to the 5th of November, by an arrival at New York. It appears, by an official statement of Juan Antonio Lavalleja, the brave partizan officer who commenced the late revolution in the Banda Oriental, that on the 12th of October last, he gained a decisive victory over Colonel Dentos Manuel, commanding 2000 soldiers, selected from the Brazilian cavalry, and composing the only force in that whole region, out of garrison, of which the patriots had any fear. The action, it appears, was desperately contested on both sides, and was decided chiefly with the sabre. The whole of this extended province, or nearly the whole, except the capital, Monte Video, is now in the hands of the Patriots; and we think there is little doubt that they will hold it. But as the emperor of Brazil has a fleet with which the Patriots cannot contend, he may continue for a time to reinforce his garrison in the capital.—War between the emperor and the whole of the confederated states of the Rio de la Plata, seems to be inevitable; unless he shall renounce, which we suppose he is not likely to do, his unfounded claims to the Banda Oriental.—It has given us great pleasure to observe that the House of Representatives of Buenos Ayres has decreed, that "The right of every man to worship his Creator according to his conscience, shall be inviolable."

United States.—The message of the President of the United States, at the opening of the present session of Congress, was every thing that we could wish it—extensive in its views, distinct in its details, perspicuous in its statements, dignified in its manner, and chaste and correct in its language. We cannot pretend to give an analysis of this copious and excellent state paper—nor is it necessary; as it has probably been perused by almost all our readers. But there are two features of the message, at which we must glance for a moment. The first is, that there is a due recognition of the dependance of our country for its prosperity, on the protection and benediction

of Almighty God; and that this recognition is properly and happily interwoven with the piece, and does not appear like a patch, sewed on to cover an unseemly defect. The second feature of the message which gives it a charm with us, is, that it recommends, with suitable earnestness, measures for the *intellectual* improvement of our country. We are reproached by foreigners as being a mere money making, and money keeping people. And after every allowance which ought to be made for the peculiar circumstances of our country, a portion of justice will still remain in the reproach. Intellectual improvement is not sought or patronized as it ought to be, either by individuals, or by the legislative authorities of the United States. We hope that President Adams, who is known to be himself a ripe and various scholar, may have an influence in promoting in others, and in our country generally, a due sense of the value of every species of scientifick excellence—It is a shame to our country, which we have long deplored, and frequently mentioned in conversation, that there is not within our whole territory, any thing that deserves the name of an Astronomical Observatory. We do hope that the present Congress will co-operate with the President, in removing this reproach; and in promoting, generally, the measures which he has recommended, that our country may, as he has well described it, fulfil her implied "contract, to contribute her share of mind, of labour and expense, to the improvement of those parts of knowledge which lie beyond the reach of individual acquisition; and particularly to geographical and astronomical science."

The various subjects of the President's message have been distributed to committees, appointed in both houses, to consider and report upon them. The usual standing committees have also been appointed, and likewise special committees for a variety of purposes; but no measure of importance has yet been decided on.

The Secretary of the Treasury has made a long and elaborate report, on the subjects which fall within his province. The finances of the country appear to be in the most prosperous state; the national debt has rapidly decreased, and now amounts to no more than $83,710,572 60. A large part of the report consists of an argument in favour of promoting the manufactures of our country, by protecting duties.—A correspondence has also been published between the Secretary of State, and Mr. Addington, the British Charge des Affairs, relative to the treaty which was formed under Mr. Munroe's administration, for the suppression of the slave trade; and which was rejected by the Senate of the United States, because it contained an article permitting the vessels of the contracting parties severally, on the coast of Africa, to be searched by ships of war of either party. The present correspondence is merely explanatory; and the result is, that the treaty is finally rejected by us, and that this, although regretted by the British, will occasion no hostile feelings. We have heretofore expressed our regret at the rejection of this treaty, in which our own executive government saw nothing that was objectionable. We cannot now resume the subject, but will take this opportunity to remark, that on political topicks, on which the minds of our fellow citizens are divided, the Christian Advocate has hitherto been, and will continue to be, silent—unless these subjects affect the honour, or the vital interests of our country, or relate to the all important concerns of religion and morals. Then the Advocate, without regard to patronage, or the wishes of friends or foes, will speak plainly, but we hope not intemperately or uncandidly.

The following article appeared in the *National Intelligencer of December 28th:* "It is understood that the President has nominated to the Senate as Commissioners on the part of this Government to the Assembly of American Nations at Panama, *Richard C. Anderson*, of Kentucky, (at present Minister to the Republick of Colombia,) and *John Sergeant*, of Philadelphia. *William B. Rochester*, of New York, is nominated as Secretary to the Commission." We have not heard what order has been taken by the Senate on this communication from the President. We presume, however, that the appointments contemplated will be made; and it is our earnest prayer that the deliberations of this Congress of American Nations at Panama, as well as those of our own Congress, may be enlightened by wisdom from above, and issue in such measures as, under the Divine blessing, shall promote freedom, happiness, peace and piety, throughout our extended continent.

ERRATA IN OUR LAST NUMBER.

Page 534, line 28 from bot. for "Many of them at first," read Many of them *are not* at first.
536, line 22, for "*disputations*" read *dissertations.*
565, line 3d from bot., for "*in Palestine*" read *North of Palestine.*

☞ Several communications, omitted for want of room in our present number, will appear in our next.